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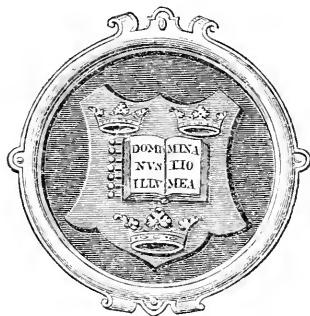
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BUDDHIST TEXTS FROM JAPAN

EDITED BY

F. M. MÜLLER, M.A.



Oxford

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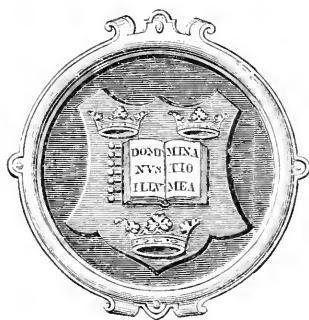
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BUDDHIST TEXTS FROM JAPAN.

In a paper which I read before the Royal Asiatic Society on the 16th of February, 1880, and which was published in the April number of the Journal of that Society, I explained how the thought that there might be Sanskrit texts still existing in Japan was suggested to me by a copy of a Chinese vocabulary, published in Japan, which the Rev. Dr. Edkins received at Yokohama from the Rev. Dr. Nathan Brown in July, 1873, and which he kindly left with me during his last stay in England. This vocabulary gives the Sanskrit equivalents for the Chinese words, the Sanskrit words being first written in a peculiar Buddhist alphabet, and afterwards transliterated both with Chinese and Japanese letters. Such a publication gave me a conviction that an interest in Sanskrit must have been kept up in Japan from its first conversion to Buddhism about 600 A.D. to a comparatively recent date, for the book given to Dr. Edkins at Yokohama did not strike me as very old, and I could not help hoping that, in spite of the great political convulsions through which Japan has passed during the twelve centuries that have elapsed since its conversion to Buddhism, some relics of Sanskrit or Pâli MSS. might have escaped destruction, and be still preserved in some of the old monasteries and temples of that country.

When therefore, during the course of the year 1879, two Buddhist priests, first, Mr. Bunyiu Nanjio, and afterwards Mr. Kasawara, who had been sent to England by the most influential and liberal-minded sect, the Shinshû¹, arrived at Oxford to learn Sanskrit, I strongly urged them to make inquiries among their friends at home about the existence of Sanskrit MSS. or printed texts, and in December (1879) Mr. Bunyiu Nanjio brought me a book which a Japanese scholar, Mr. Shuntai Ishikawa, had sent to me, containing a Sanskrit text, which he wished me to correct and send back

¹ Founded by Shinran, in the thirteenth century A.D. Shinran was a disciple of Genku, who had established the doctrine of Ziôdo (Sukhâvatî or the Pure Land) in Japan in A.D. 1174. In China this sect dates from the Liang dynasty (502-557 A.D.).

to him to Japan. The Sanskrit was written in the same old Buddhist alphabet as the vocabulary, in perpendicular, not in horizontal, lines, and was accompanied by a Chinese translation and a Japanese transliteration. Although this Sanskrit text of the smaller *Sukhāvatī-vyūha* text was very corrupt, I succeeded in restoring it to a certain extent, and published it, with an English translation and notes, in the Journal of the Royal Asiatic Society (April 1880)¹.

The publication of that Sanskrit text attracted the attention of Mr. Wylie, who wrote to me on the 3rd of March that he had brought a number of books from Japan, some of which seemed to him to contain Sanskrit texts. When these books were sent to me for examination, I found that most of them contained specimens of Sanskrit alphabets only, scraps of facsimiles in different varieties of the old Buddhist alphabet, unmeaning Tantras and Dhāraṇis; but in addition to these, I found at least two continuous texts, the *Vagrakkhedikā* and the *Pragñā-hṛidayasūtra*.

There was also among them a second Chinese-Sanskrit-Japanese vocabulary, called the 'Thousand Sanskrit and Chinese Words,' a well-known work, which, however, became of great interest to me, because it contained some curious information on fragments of ancient Sanskrit MSS. preserved in Japan. The vocabulary in question was arranged by I-tsing, who left China for India in 671, about twenty-seven years after Hiouen-thsang's return from India to China. In the Japanese edition of that vocabulary it was stated that the text had been brought from China to Japan by Zikaku, a Japanese priest, who went to China in 838, and returned to Japan in 847. In 884 another Japanese priest, Rioyu, copied the vocabulary from a text belonging to the priest Yuikai. The edition brought from Japan by Mr. Wylie² had been published there in 1773, but an earlier edition by a priest called Zakumio dates from the year 1727.

In the preface of Zakumio's edition the following curious passage occurs: 'This vocabulary is generally called, "One Thousand Sanskrit and Chinese Words." And it is stated in Annen's work that it was

¹ See Cat. Bodl. Japan., No. 47. The preface is written in Chinese and dated 1773, by the Japanese editor Ziomio.

² See Cat. Bodl. Japan., No. 6.

first brought from China by *Zikaku*. I have corrected several mistakes in this vocabulary, after comparing many copies; yet the present edition is not free from blunders. I hope the readers will correct them, if they have better copies.'

'In the monastery of Hōriuzi, in Yamato, there are preserved the *Pragnā-pāramitā-hṛidaya-sūtra* and *Sonshio-dhāraṇī*, written on two palm-leaves, handed down from Central India; and at the end of these, the fourteen sounds of Siddham (alphabet) are written. In the present edition of the vocabulary the alphabet is in imitation of that of the palm-leaves, except such forms of letters as cannot be distinguished from those prevalent among the scriveners of the present day.'

'Of the letters on the palm-leaves, the second of the dentals [i. e. the palatals] and the second of the labials, viz. *𢃥* [ळ] and *𢃦* [ऽ], are rejected (in this edition), because these (being unusual in style) are difficult to distinguish. But those forms, viz. the second of the linguals, *𢃣* [ळ], and the second and the fourth of the gutturals [i. e. dentals] *𢃧* [ষ], *ষ* [ষ], and the vowels, *ା* [i], *ଏ* [e], and *ି* for *ୟ* [r̩i], are used (in the edition) in spite of their strange characters, because there is no fear of confusion (in employing them)', etc.

Here then was conclusive evidence that, so late as 1727, palm-leaves, containing the text of Sanskrit Sūtras, were still preserved in the monastery of Hōriuzi. That monastery is one of eleven famous monasteries founded by prince Umayado, who died A.D. 621. It stands in the town of Tatsuta, in the province Yamato, near Kioto, the ancient or western capital of Japan.

The wish which I expressed that somebody acquainted with Buddhist literature should visit that monastery and send me copies of these ancient palm-leaves was fulfilled more readily than I had any right to expect.

On the 2nd of August (1880) Mr. Bunyiu Nanjio wrote to me that he had received a letter from Japan, dated the 23rd of May, written by Mr. Shigefuyu Kurihara in Kioto, who says that he, in company with two young Buddhist priests, Kuken Kanematsu and Yuukei Ōta, were commissioned by their monastery, the Eastern Hongwanzi in Kioto, to visit several places in search of Sanskrit MSS. He first went to a monastery called Kōkizi in the province of Kawachi, but the head-priest, Kaishin Kurehito, being absent, he was not allowed to see the Sanskrit

MSS. This monastery belongs to the Shingon or the Tantra sect, and it is famous as the former abode of Hôgo, who published the edition of the small Sukhâvatî-vyûha in A.D. 1794. The teacher of Hôgo was Ziun (so Mr. Bunyiu Nanjio was informed by the head-priest of Kôkisi), and he seems to have been an active collector of ancient Sanskrit texts. But in a letter published by Kaishin Kurehito, in a Japanese newspaper, called Mei-kiô-shin-shi, i.e. 'New Record for illustrating the teaching of Buddha,' dated April 1880, he states that Ziun, the teacher of Hôgo, could collect three Sanskrit texts only during his lifetime, viz. (1) the small Sukhâvatî-vyûha, (2) the Pragñâpâramitâ-hrîdaya-sûtra, and (3) the Bhadrakari-pramîdhâna. A fourth text, the Vagrakkhedikâ-pragñâpâramitâ-sûtra, was discovered after his death by one of his disciples, Kidô.

Afterwards, on the 28th of April, 1880, Mr. Shigefuyu Kurihara and his friends went to the monastery of Hôriusi, a monastery which formerly was independent, the priests studying the principles of the four Chinese Buddhist sects, viz. Hossô, Sanron, Shingon, and Ritsu, but which at present belongs exclusively to the Shingon sect. Here they were told by the head-priest, Giokio Kibaya, that the priests had lately sent their valuables, and among them those very palm-leaves, mentioned as still preserved there in 1727, to the Imperial Court.

They gathered, however, the following information from a book, entitled Ikaruga-ko-zî-ben-ran, i.e. 'Memorandum on the ancient affairs concerning a place called Ikaruga' (where prince Umayado lived about A.D. 600), compiled by a priest of the name of Kakuken:—'Among the treasures of the monastery were formerly to be found—

- '1. Niô, i.e. a cymbal used in Buddhist temples.
- '2. Midzu-game, i.e. a water-vessel.
- '3. Shaku-gio, i.e. a staff, the top of which is furnished with metal rings, as carried by Buddhist priests.
- '4. Kesa, i.e. Kashâya, a scarf worn by Buddhist priests across the shoulder, which is said to have belonged to Bodhidharma (A.D. 520)¹.
- '5. Haki, i.e. a bowl, which is said to have belonged to Bodhidharma.
- '6. Palm-leaves which contain the Son-shio-dhâranî and the Pragñâ-pâramitâ-hrîdaya-sûtra.

'These things are said to have been in the possession of some Chinese

¹ Eitel, Handbook, s.v. Bodhidharma.

priests, named Hwui-sz' (Yeshi) and Nien-shan (Nenzen), and four others successively, who lived in a monastery on the mountain called Nan-yo (Nangaku) in the province of Hǎng (Kō) in China¹. In the thirty-seventh year of the age of Prince Umayado (who after his death was called Shistoku, i. e. wise and virtuous), i. e. in 609 A. D., a retainer of the Mikado Suiko, Ono Imoko by name (he was twice sent to China as ambassador, in 607 and 608 A. D.), brought these things to Japan from the country of the Great Zui (i. e. China under the Sui dynasty, 589-618 A. D.).

In a later letter, dated August last, and received on the 7th of October, written by the two companions of Mr. Shigefuyu Kurihara, Kanematsu and Ôta, we were informed that the palm-leaves had not been actually sent to the Imperial Court, but kept in Nara, a town close to the monastery of Hōriuzi, where an Exhibition of ancient works of art was then taking place. But instead of being in the Exhibition, it turned out that these palm-leaves were kept in the Imperial treasure-house, called Shōzōin, close to the Exhibition, and could not be seen without an order from the Home Department. That order arrived, however, in the beginning of June, and on the fourth of that month the two young priests saw the long sought-for palm-leaves. They were kept in a box covered with a net of strings, and difficult to see. The two palm-leaves were written on one side only, and the letters were very small and sometimes illegible. With the help of a copy, however, of these palm-leaves, made about the middle of the seventeenth century, by a priest called Ziogon (who had added to his copy a transliteration and a literal translation in Chinese), they were able to read the original, and to make a new copy of it². Each leaf contained seven lines, and the

¹ Hǎng-shan, 'the Hǎng mountain,' is generally called Nan-yo, 'the southern high mountain.' It is 'the southern of the five mountains, which lies in Hǎng-ku-fu, "the prefecture or subdivision Hǎng-ku," on the west side of the river Siang in Hunan, a modern province in China; it is about 3000 feet high, and appears to be part of an ancient mountain range, whose summits only are visible at present, and formed the northern rim of a basin, in which coal measures and soft red sandstone predominate.' Wells Williams' Chinese Dict., p. 169.

² A copy of Ziogon's copy, collated with the original, was sent. It begins with the Pragñā-páramitā-hṛidaya-sūtra, Om namaḥ sarvagñāya, áryávalokitesvara-bodhisattvo etc. Then follows the Son-shio dhāraṇī, Namas trailokyaprativisishthāya buddhāya. See Cat. Bodl. Japan., No. 37; No. 45 b; No. 46 a; No. 61; No. 62; No. 63.

alphabet was the same as that found on a palm-leaf in the monastery Kairiuwozi ('Sagaranâgarâgavihâra').

In the same letter, Kuken Kanematsu and Yiuwei Ôta, giving an account of their further researches for Sanskrit texts, described, first of all, a palm-leaf (six lines on each side) belonging to the monastery of Kairiuwozi at Nara, which, having been sent to the Exhibition at Nara, was shown to them during their visit in April. Many passages, they say, were worm-eaten, and the writing small and frequently illegible¹.

Secondly, they sent a copy of another palm-leaf (four lines on each side) which they saw in April in the city of Ôsaka. It had been sent to an exhibition from the monastery *Kigenzi* (monastery of the eye of wisdom) in the city of Ôsaka. This palm-leaf is said to have been brought to Japan by a Japanese priest, Yenkin (better known by his posthumous title *Kishio Daishi*), who went to China in 853 A.D. and stayed there till 858².

Thirdly, they sent a copy of a palm-leaf, kept in a monastery called Honsenzi in the city of Ôsaka, and which they had copied in June. They say that a similar palm-leaf is found in a monastery called Saihozi, at Fushimi near Kioto, the monastery to which one of them, Kanematsu, belonged, and that others may be found in different monasteries in Japan, though no one knows what the alphabet and the language of these palm-leaves are. While the Sanskrit MSS. are not exactly palm-leaves, but rather strips of wood, written on with black ink and a writing brush or Chinese pencil, these MSS. in the unknown alphabet are written on the leaves of a tree.

The transcript sent of this MS. turned out to be a Pâli text written in Kamboga letters, and contained, as Dr. Oldenberg informed me, a short fragment of the famous Vessantara Sutta.

At the same time these two young priests sent us, in the name of their monastery, carefully executed copies of two other texts:—

1.³ A short Dhârâni, called Son-shio-shio-shin-zu, i.e. Honourable-excellent-small-mind-dhârâni. It was copied from the original, a dark blue paper with silver paint, and is in the handwriting of a famous Chinese priest, named Kanshin, who came to Japan in A.D. 753, and

¹ Cat. Bodl. Japan., No. 51; No. 59.

² See Cat. Bodl. Japan., No. 52.

³ Cat. Bodl. Japan., No. 63 c, d.

became the founder of an old sect called Ritsushiu, i.e. the Vinaya sect. The original is in the possession of the monastery Tō-shiodaizi, which was founded by Kanshin, at Nara, in Yamato. They sent a copy of the Dhāraṇī only, but the MS. contains besides five Tantras, which had already been published.

2. A copy of a copy, preserved at a large monastery, generally called Hasedera, of the Shingon sect at Hase in Yamato, containing a larger text of Pragñā-pāramitā-hṛidaya-sūtra. That copy contains a Chinese translation and transliteration by an Indian priest, called Pragñā, of the Thang dynasty. The original is believed to have been brought from China by a Japanese priest, Yeun, a disciple of Kukai (died A.D. 835), the founder of the Shingon sect in Japan, and preserved among the treasures in a monastery called Shōkiin, on the mountain Kōya, in the province of Kii. Copied 9th of July, 1880¹.

While I was engaged in reading and correcting these copies, I received two parcels of copies and facsimiles of ancient Sanskrit MSS. preserved in Japan, sent to me by Mr. Satow, the learned Secretary of the English Legation at Yedo, through Mr. Basil Hall Chamberlain, of the Royal Naval College at Yedo, then on leave of absence in England. These two eminent Japanese scholars had seen my letters in the *Times* and *Athenaeum*, and had used their influence to procure for me information on any Sanskrit or Pāli MSS. that might have escaped destruction in Japan.

Mr. Satow wrote from Yedo on October 21, 1880:—

‘Upon reading the account of your paper “On the Discovery of Sanskrit Texts in Japan,” I at once addressed myself to the Abbot of Hōriuzi, whose acquaintance I had made some time previously, and received the same answer which, as I learn from your letter of August 2, has already been forwarded to you by the friend of your pupil Mr. B. Nanjio, viz. that the MSS. had been forwarded to the Mikado, and were deposited in the Imperial store-house.

‘I at once sought an interview with H. E. Iwakura Tomomi (who, eight years ago, visited England as Chief Ambassador of the Mikado), and obtained from him a promise that not only the Hōriuzi MSS., but also any other that might exist in Japan, should be copied for transmission to you, and this promise he has already partly fulfilled.’

¹ See Cat. Bodl. Japan., No. 63 d.

I received, first of all, a roll¹, containing facsimiles of the following MSS.:-

1. A palm-leaf, attributed to Ārya Ānanda, and brought from China by the monk Yenkin, better known under his posthumous title of Kishio Daishi (b. 815, d. 892), who had studied Sanskrit in that country (853–858 A.D.) under Pragñatara, a San-zô-hosshi, i.e. Tripitaka-law-teacher, of the Nâlanda monastery in Central India. The original, a gift of Pragñatara, is now preserved at the monastery of Raikôzi, at Sakamoto near Kioto². It contains fragments of a Dhâraṇî, and begins with *Namah sarvabuddhabodhisattvebhyaḥ*.

2. A palm-leaf MS., attributed to Kâsyapa, originally preserved at Hôriuzi in Yamato, now transferred to the Japanese Court. It contains the *Pragñâ-pâramitâ-hridaya-sûtra*, the Sonshio dhâraṇî, i.e. the Ushnîsha-vigaya-dhâraṇî; also some Sanskrit letters³.

3. A MS. from the pen of Pragñatara, brought from China by his pupil Kishio Daishi, and preserved in the monastery Onsiosi, also called Miidera, in Omi near Kioto⁴.

Besides this roll, Mr. Satow sent another facsimile of No. 2, the MS. attributed to Kâsyapa⁵; and a facsimile of three leaves, preserved at Kî-on-in in Kioto⁶. ‘No Japanese scholar,’ he adds, ‘has been able to give me an account of the contents, the language, and character in which they are written.’ One is a Pâli text in Burmese letters, the other a Singhalese text in Singhalese letters. Mr. Rhys Davids and Dr. Oldenberg inform me that it is impossible at present to determine from what works they are taken.

Lastly, the head-priest of Kôkizi sent Mr. Satow the following transcripts, which were likewise forwarded to me through Mr. Chamberlain:—

1.⁷ A copy of the Hôriuzi palm-leaf. This must have been made from an old copy, preserved at Kôkizi, for the original had been sent to the Mikado.

¹ Cf. Cat. Bodl. Japan., No. 45.

² Of this palm-leaf I have no other copy.

³ Cf. Cat. Bodl. Japan., No. 46 a; No. 61; No. 62; No. 63 a, b.

⁴ This is published, more completely, in the Akshara-gio; Cat. Bodl. Japan., No. 46 e, 3.

⁵ Cat. Bodl. Japan., No. 61.

⁷ Cat. Bodl. Japan., No. 60.

⁶ Cat. Bodl. Japan., No. 60.

2.¹ The 'Praise of the Works and Vows of Samantabhadra.' Of this I had seen already a printed copy, sent to me from Japan, and a MS. from the Royal Asiatic Society.

3.² A copy of a palm-leaf preserved at Kôkizi. This is published in Akshara-gio.

4.³ Copy of a palm-leaf belonging to the monastery of Zuisenzi at the village of Kioshi in the province of Yamashiro.

5. The five volumes, called Akshara-gio⁴, four of smaller, one volume of larger size, containing, besides copies of MSS. already mentioned, one copy of a new MS., viz. a palm-leaf belonging to the monastery of Tô-Shiodaizi near Nara, in Yamato.

We have, therefore, the following documents now accessible to us, all, with one exception, brought to light in Japan during the last few years :—

1. The Vocabulary, given by Dr. Brown to Dr. Edkins, and lent by Dr. Edkins to me. See p. 1 Selected Essays, vol. ii. p. 338. It was published in Japan in A.D. 1732. A second copy of this work (A.D. 1732) exists in Mr. Wylie's collection, Cat. Bodl. Japan., No. 6. We learn from the preface that it was compiled by a Shaman of the monastery of Kwan-ting in China, who came from the country of Kwei-tsi (Kharakar⁵), an ancient kingdom and city of Eastern Turkestan, N. of the Bosteng lake, at the foot of the Tien-shan. His priestly name was Liyen (Reigon, in Japanese), and he is supposed to have lived between A.D. 713 and 847. His official titles were Hon-gio-tai-toku, 'the great virtuous one (Bhadanta), who translates the Sûtras,' and Kan-rin-tai-shio, i.e. 'waiting in Han-lin (Kan-rin, in Japanese) to be called.' This Han-lin

¹ Cat. Bodl. Japan., No. 56.

² Cat. Bodl. Japan., No. 57.

³ Cat. Bodl. Japan., No. 58.

⁴ See Cat. Bodl. Japan., No. 46.

⁵ Dr. Edkins remarks that Kwei-tsi continued to send tribute to China down to A.D. 1072. The town is said to be identical in site with the modern city Ku-ke-king (lat. 41, 37; long. 82, 55; see Porter Smith's Geographical Vocabulary). The King of Kwei-tsi, named Kalipushpi, was invested by the Emperor of China, Kaou-tsung, with the title of Kwei-tsi-wang. Dr. Edkins adds that the capital of China being mentioned as Kumudana in the 39th leaf, the book must be regarded as belonging to the Tang dynasty, A.D. 618 to 907. Kumudana, here written in Sanskrit and Japanese characters under King-sze, 'metropolis,' was only used, so far as we know, in the time of the Arabian travellers for the Chinese capital.

was a kind of College, founded in A. D. 713, under the Tang dynasty, a resort for Buddhist priests, Taoist doctors, diviners, etc., ready to be summoned to do service under government, and set apart for literary scholars under the Ming dynasty, 1367 A. D.

2. 'The Thousand Sanskrit and Chinese Words,' published in Kioto, 1773. This glossary was compiled by I-tsing, in A. D. 671, brought to Japan by Zikaku (ninth century), and edited there by Zakumio, in 1727. See Cat. Bodl. Japan., No. 6. It mentions the palm-leaves in the monastery of Hôriuzi. See Selected Essays, vol. ii. p. 368.

3. Sukhâvatî-vyûha-mahâyâna-sûtra, edited by Ziomio, 1773; edited by M. M., Journal of the Royal Asiatic Society, 1880. See Cat. Bodl. Japan., No. 47. There exists in Japan another edition of the text with three Chinese translations, published by Hôgo; also a grammatical analysis of the text in four volumes.

4. Vagrakkhedikâ-pragñâpâramitâ, MS. copied at Kôkizi by Kanematsu, September 1880; text, Chinese transliteration, and three Chinese translations; see Cat. Bodl. Japan., No. 54. Another copy of Sanskrit text only, made by Kaishin Kurehito at Kôkizi; see Cat. Bodl. Japan., No. 55. For a Chinese translation, see Cat. Bodl. Japan., No. 1.

5. Samantabhadra-karîstotra, MS. copied at Nyogwanzi by Kaigon Fugimura, July 1880, and sent by Mr. Satow; see Cat. Bodl. Japan., No. 56.

6. Pragñâ-pâramitâ-hridaya-sûtra, in a longer and a shorter form, generally followed by the Ushnisha-dhârañî. The text is found in the following copies, Cat. Bodl. Japan., Nos. 45 b, 46 a, 61, 62, 63; see also No. 37.

These are all the complete texts which have hitherto been discovered in Japan. Besides these, a number of fragments, mostly written on single palm-leaves or sheets of wood or paper, have been found in the ancient monasteries, while some have lately been transferred to the Imperial Government. They are curious on account of their age, which in some cases seems well attested; they are in fact the oldest Sanskrit MSS. now in existence: but they are too fragmentary and too much injured to yield as yet any valuable results. I have tried to arrange them according to the monasteries in which they were found:—

1. Hôriuzi, province of Yamato, head-priest Giokio Kibaya: Pragñâ-

pāramitā-hṛidaya-sūtra, and Ushnîsha-dhâraṇî, now transferred to the Imperial Government.. They existed at Hōriuzi in 1727, when they were seen by Zakumio; were copied by Ziogon in the seventeenth century; brought to Japan in 609 A.D.; may have belonged to Bodhi-dharma (A.D. 520), and were attributed to Kâsyapa. See Cat. Bodl. Japan., Nos. 45b, 46a, 61, 62, 63.

2. Kairiuwozî at Nara, province Yamato: palm-leaf. See Cat. Bodl. Japan., Nos. 51, 59.

3. Kigenzî at Ōsaka, province Settsu: palm-leaf, brought from China in 858 by Kishio Daishi. See Cat. Bodl. Japan., No. 52.

4. Raikôzî at Sakamoto near Kioto, province of Ōmi: palm-leaves, containing a Dhâraṇî (attributed to Ānanda), given to Kishio Daishi, when in China, by Pragñatara of Nâlanda. See Cat. Bodl. Japan., No. 45.

5. Honsenzî in Ōsaka: palm-leaf, containing fragment of Pâli Vesantara-sutta in Kamboga letters. See Cat. Bodl. Japan., No. 53.

6. Saihozî at Fushimi near Kioto: palm-leaf, like the preceding one; see Cat. Bodl. Japan., No. 53.

7. Tô-shiodaizî at Nara, province Yamato: dark blue paper with silver writing, containing a Dhâraṇî, written by Kanshin, who came to Japan A.D. 753, and founded the monastery; copied by Kanematsu and Ôta. Some Mantras or Tantras contained in the same MS. have not yet been copied. See Cat. Bodl. Japan., Nos. 63c, 46d.

8. Hasedera at Hase, province Yamato: Pragñâ-pâramitâ-hṛidaya-sûtra (larger text). A copy of the original which was brought from China to Japan in the ninth century, by Yeun, a disciple of Kukai (died 835). See Cat. Bodl. Japan., No. 63d, and Mr. Wylie's book, printed in China.

9. Shiôkiin, province Kii: the Pragñâ-pâramitâ-hṛidaya-sûtra, the original, of which the above was copied.

10. Miidera (also called Onsiozî) near the Biwa lake, province of Ōmi: writing of Pragñatara, brought to Japan by his disciple Kishio Daishi, 858 A.D., containing short Mantras. See Cat. Bodl. Japan., Nos. 45c, 46e.

11. Onsiozî; see Miidera.

12. Ki-on-in, in Kioto: palm-leaf, containing Pâli texts. See Cat. Bodl. Japan., No. 60 (also No. 53).

13. Kôkisi, province of Kawaki: palm-leaf, copied by Kaishin Kurehito, head of the monastery. See Cat. Bodl. Japan., No. 57; also in Akshara-gio, Cat. Bodl. Japan., No. 46 b. Hôgo, who published the smaller Sukhâvati-vyûha, A.D. 1794, lived at Kôkisi, and was the pupil of Ziun; see p. 4, l. 4.
14. Nyogwanzi: Samantabhadrakaristotra, copied by Kaigon Fugimura of Nyogwanzi. See Cat. Bodl. Japan., No. 56.
15. Zuisenzi at Kioshi, province Yamashiro: palm-leaf. See Cat. Bodl. Japan., No. 58.
16. Shioriozi at Saga near Kioto: palm-leaf. See Cat. Bodl. Japan., No. 46 c.
17. Sairaizi, province of Ise. See Cat. Bodl. Japan., No. 46.
18. Hongwanzi, Eastern, in Kioto: monastery of Mr. Bunyiu Nanjio, Kasawara, Kuken Kanematsu, and Yuukei Ôta.

I.

VAGRAKKHEDIKÂ,

THE DIAMOND-CUTTER.

I.

V A G R A K K H E D I K Â.

THE first Sanskrit text which I have endeavoured to restore from MSS. lately discovered in Japan is the *Vagrakkhedikâ* or Diamond-cutter, long known to us from translations as one of the most famous metaphysical treatises of the Mahâyâna Buddhists. The most important translations are the Chinese, the Tibetan, and Mongolian.

The Mongolian is mentioned by Burnouf, in his *Introduction à l'histoire du Buddhisme*, as having been presented by the Baron Schilling de Canstadt to the Institut de France in 1837.

The Tibetan translation was published with a German translation by I. J. Schmidt, in the *Mémoires de l'Académie Impériale des Sciences de Saint Pétersbourg*, VI^{me} Série, Tome Quatrième, 2^{me} livraison, 1837, under the title *Über das Mahâyâna und Pradschnâ-Pâramitâ der Buddhen*.

Of the Chinese translations I am able to give the following account, chiefly supplied to me by Mr. Bunyiu Nanjio :—

There is (1) a Chinese translation of the *Vagrakkhedikâ-pragñâpâramitâ-sûtra*, called *Kin-kang-pan-zo-po-lo-mi-king*, by Kumâragîva¹, of the latter Tshin dynasty (384–417 A.D.), with an Imperial preface by the Emperor *Khang-tsu* of the Ming dynasty, dated A.D. 1411. Under the same dynasty a commentary on Kumâragîva's translation was composed by two Buddhist priests.

(2) A second translation is the work of Bodhiruki, of the Northern Wei dynasty (386–534 A.D.). He was the teacher of Donran, the third patriarch of the Sinshu sect.

(3) A third is ascribed to Paramârtha, A.D. 562.

(4) A fourth, which is so literal and mot-à-mot as to be unintelligible to a Chinese without the Sanskrit text, was composed by Dharmagupta (589–618 A.D.).

¹ See Cat. Bodl. Japan., No. 1.

There are two more translations; the one (5) written by the famous Hiouen-thsang, the other (6) by the hardly less famous I-tsing, both living during the Thang dynasty (618–907 A.D.). The translation of Hiouen-thsang forms part also of his translation of the whole of the Mahâpragñâpâramitâ-sûtra, constituting its ninth part¹, so that possibly it may have belonged originally to that great collection.

But although the large number of translations testify to the high estimation in which this work was held, and prove that it had become famous, if not canonical, at least in the fourth century of our era, no MS. of the original Sanskrit text had, as yet, been met with among the large collections of Buddhist works which we owe to Mr. Hodgson and others. It was known from some remarks of Burnouf's (*Lotus*, p. 338) that he was in possession, not only of the Tibetan translation, but also of the Sanskrit original of the *Vagrakkhedikâ*, but after his death nothing more was heard of this.

By a most unexpected and fortunate concurrence of circumstances we have now come into possession of three more or less independent classes of Sanskrit MSS. containing the text of the *Vagrakkhedikâ*, one coming from Japan, the other from China, the third from Tibet.

I. The manuscripts and printed texts of the *Vagrakkhedikâ*, lately sent from Japan, have been described in Mr. Bunyiu Nanjo's Catalogue, Nos. 54 and 55. The first, which I received the 15th of February, 1881, was a copy made by Kanematsu, who had been sent for that purpose by the monastery of the Eastern Hongwansi to the monastery of Kôkisi, which possesses the large collection, called Bon-gaku-shin-rio, i. e. 'a ferry-beam for the study of Sanskrit,' of which the *Vagrakkhedikâ* forms the 320th fasciculus. This collection was made by Ziun, the former president of the monastery, and by his disciples, Hôgo, Kido or Hozu, and others, during the last century. The copy contains the Sanskrit text, a Chinese transliteration, a Chinese literal version, and the two translations by Kumâragîva (about 401) and Dharmagupta (about 605).

The second copy was sent to me by Mr. Satow, and was made at the same monastery of Kôkisi, probably by Kaishin Kurehito. It contains the Sanskrit text only.

As these two copies are taken from the same original, probably the

¹ See Catalogue of Tripitaka by Bunyiu Nanjo, Nos. 10–15.

one which was first discovered in Japan by Kido, after the death of his teacher Ziun, they represent one authority only, though the one sometimes helps to make the other more legible.

II. The text that has come to us from Tibet is one of the block-printed books presented, I believe, by Baron Schilling de Canstadt to the Imperial Academy of Sciences at St. Petersburg. I have to return my sincere thanks to the Imperial Academy and, more particularly, to Baron de Rosen, for their great kindness in allowing me to collate this valuable text at Oxford. It contains the Sanskrit text, a Tibetan transliteration, and a Tibetan translation, but seems to have been printed in China. The Tibetan text with a German translation was published by Schmidt in 1837 (see p. 15).

III. Most unexpectedly, while I was engaged in restoring the text of the Vagrakkhedikā, I received from Mr. Wylie a book which had been given to him at Peking. It is likewise a specimen of block-printing, and the same text is printed twice on both sides of the page. It is a small quarto volume, folded, and printed in red. The very first text which it contains is the Vagrakkhedikā, followed by the Avalokitesvara-sūtra, the Pragñāpāramitā-hṛidaya-sūtra, the Aparimitāyuh-sūtra (not the Sukhāvatī-vyūha), and a number of Dhāraṇīs.

This is, so far as we know at present, the only Sanskrit book ever printed in China which has come to Europe, and it shows again that China must still be full of Sanskrit Buddhist MSS., if we only knew where to look for them.

The text of the Vagrakkhedikā, as handed down to us in China, Tibet, and Japan, is on the whole the same. Even what seem to be mere useless repetitions occur in all. When there is a difference, the Japanese text generally gives an independent and shorter form, as compared with the text of the Chinese and Tibetan books. But we must not ascribe too much importance to this, for it is known that some of the Chinese translators, Kumāragīva, for instance, shortened the Sanskrit texts of the Buddhist Sūtras in their translations, and this may have reacted on the originals.

I have restored the text as well as it could be done, following chiefly the Chinese and Tibetan authorities, though occasionally giving preference to the Japanese text. I have not attempted to give all the various

readings, many of which are misprints only, easily corrected by any one who is accustomed to the style of the Mahâyâna-sûtras. Now and then the Chinese translations enabled me to restore the true reading, and I have great pleasure in acknowledging the ready help which I received, while preparing this text, from my two Japanese pupils, Mr. Bunyiu Nanjo and Mr. Kasawara. Many of the collations, particularly where there existed Japanese or Chinese transliterations, were made for me by them, and must rest therefore on their authority. The help to be derived from the Chinese translations, numerous as they are, is less, however, than might have been expected. It is a marvel indeed how Chinese Buddhists could acquire such a knowledge of Sanskrit as to converse with Indian Buddhists and learn from them the meaning of Buddhist metaphysics; and it is equally wonderful how Indian Buddhists could have learnt so much of Chinese as to find in that language exact renderings of the abstract philosophical terms of Buddhist religion and philosophy. From what I have seen, I doubt whether even the best Chinese scholars can derive an accurate understanding of the Vagrakkhedikâ or similar works from the translations even of the best translators, unless they can first read them in the original Sanskrit. When they had done that, my two pupils were often able to understand far better what Hiouen-thsang and others must have wished to express, while they seemed unable, without this, to discover any definite and translateable meaning in the Chinese versions, even when they knew them almost by heart.

One thing, however, I have adopted from Kumâragîva's translation, namely, the division into paragraphs. Though I do not throughout approve of it, yet as it was made by the heir-apparent of Wu-ti the first Emperor of the Liang dynasty, who died A.D. 531¹, it seemed to me to carry too high an authority to be lightly set aside.

I hope to give an English translation of this and other Buddhist Sûtras in one of the volumes of the 'Sacred Books of the East.'

F. MAX MÜLLER.

OXFORD, June 1881.

¹ Cat. Bodl. Japan., No. 1.

॥ वज्रच्छेदिका ॥

॥ नमो भगवत्या आर्यप्रज्ञापारमितायै ॥¹

एवं मया श्रुतं । एकस्मिन्समये भगवाज्ञावस्त्यां विहरति स्म जेतवनेऽनाथपिंडदस्यारामे महता भिष्टुसंघेन सार्धमर्धच-योदशभिर्भिष्टुशतैः संबहुलैश्च बीधिसञ्चैर्महासञ्चैः । अथ खलु भगवान्पूर्वाह्लकालसमये निवास्य पाचचीवरमादाय आवस्तीं महानगरों पिंडाय प्राविष्टत् । अथ खलु भगवाज्ञावस्तीं महानगरों पिंडाय चरित्वा कृतभक्तकृत्यः पश्चाङ्गक्तपिंडपातप्रतिक्रांतः पाचचीवरं प्रतिशास्य² पादौ प्रक्षल्य न्यषीदत्प्रज्ञप्त एवासने पर्येक-माभुज्य⁴ चृजुं कायं प्रणिधाय प्रतिमुखीं⁵ स्मृतिमुपस्थाप्य । अथ खलु संबहुला भिष्टुवो येन भगवांस्तेनोपसंक्रमन् उपसंक्रम्य⁶ भगवतः पादौ शिरोभिरभिवंद्य भगवतं चिष्प्रदक्षिणीकृत्यैकांते न्यषीदन् ॥ १ ॥

तेन खलु पुनः समयेनायुष्मान्सुभूतिस्तस्यामेव पर्षदि संनिपतितोऽभूतसंनिषणः । अथ खल्वायुष्मान्सुभूतिरुत्थायासनादेकांसमुत्तरासंगं कृत्वा दक्षिणं जानुमंडलं पृथिव्यां प्रतिष्ठाप्य येन

¹ ॥ नमः सर्वज्ञाय ॥ J.

² शास्य Ch. T. शास्य J.

³ दद्रगवान् Ch. T.

⁴ ज्या चृ J. Ch. ज्या रि T.

⁵ च्चभिमुखां J.

⁶ संक्रमनुपसंक्रम्य Ch. संक्रम्य T.

संक्रांता उपसंक्रम्य J.. The augment is frequently omitted.

भगवांस्तेनांजलिं^१ प्रणम्य भगवंतमेतदवोचत् । आश्चर्यं भगवन्प-
रमाश्चर्यं सुगत यावदेव तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वा
महासत्त्वा अनुपरिगृहीताः^२ परमेणानुयहेण । आश्चर्यं भगवन्या-
वदेव तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वा महासत्त्वाः परीं-
दिताः परमया परींदनया । तत्कथं भगवन्बोधिसत्त्वयानसंप्रस्थितेन
कुलपुत्रेण वा कुलदुहित्रा वा स्थातव्यं कथं प्रतिपत्तव्यं कथं चित्तं
प्रयहीतव्यं^३ ॥

एवमुक्ते भगवानायुष्मांतं सुभूतिमेतदवोचत् साधु साधु सुभूते
एवमेतत्सुभूते एवमेतद्यथा वदसि । अनुपरिगृहीतास्तथागतेन
बोधिसत्त्वा महासत्त्वाः परमेणानुयहेण परींदितास्तथागतेन बो-
धिसत्त्वा महासत्त्वाः परमया परींदनया । तेन हि सुभूते शृणु साधु
च सुषु च मनसिकुरु । भाषिष्ठेऽहं ते यथा बोधिसत्त्वयानसंप्र-
स्थितेन स्थातव्यं यथा प्रतिपत्तव्यं यथा चित्तं प्रयहीतव्यं । एवं
भगवन्नित्यायुष्मान्सुभूतिर्भगवतः प्रत्यश्रौषीति^४ ॥ २ ॥

भगवानस्यैतदवोचत् । इह सुभूते बोधिसत्त्वयानसंप्रस्थितेनैवं
चित्तमुत्पादयितव्यं यावंतः सुभूते सत्त्वाः सत्त्वधातौ सत्त्वसंग्रहेण
संगृहीता अंडजा वा जरायुजा वा संस्वेदजा वौपपादुका वा
रूपिणो वारूपिणो वा संज्ञिनो वासंज्ञिनो वा नैव संज्ञिनो
नासंज्ञिनो^५ वा यावान्कश्चित्सत्त्वधातुप्रक्षयमानः प्रज्ञप्यते ते च

^१ अंजलिं J. अंजलि Ch. अंजालि T.

^२ अनुगृहीताः J.

^३ Cf. § 17.

^४ प्रतिश्रौषीति T.

^५ भगवानेतदवोचत् J.; no MS. has असै तद्.

^६ नैव संज्ञिनो

वोऽसंज्ञिन J. नैव संज्ञिनो वासंज्ञिनो वा संज्ञिनो Ch. नैवासंज्ञिनो वा संज्ञिनो वासंज्ञिनो T.

मया सर्वे ७ नुपथिशेषे निर्वाणधातौ परिनिर्वापयितव्याः । एव-
मपरिमाणानपि सत्त्वान्परिनिर्वाय न कश्चित्सत्त्वः परिनिर्वा-
पितो भवति । तत्कस्य हेतोः । सचेत्सुभूते बोधिसत्त्वस्य सत्त्वसंज्ञा
प्रवर्तेत न स बोधिसत्त्वे इति वक्तव्यः । तत्कस्य हेतोः । न स
सुभूते बोधिसत्त्वो वक्तव्यो यस्य^१ सत्त्वसंज्ञा प्रवर्तेत जीवसंज्ञा वा
पुनर्लसंज्ञा वा प्रवर्तेत^२ ॥३॥

अपि तु खलु पुनः सुभूते न बोधिसत्त्वेन वस्तुप्रतिष्ठितेन दानं
दातव्यं न क्वचित्प्रतिष्ठितेन दानं दातव्यं न रूपप्रतिष्ठितेन दानं
दातव्यं न शब्दगांधरसस्पृष्टव्यथमेषु प्रतिष्ठितेन दानं दातव्यं^३ । एवं
हि सुभूते बोधिसत्त्वेन महासत्त्वेन दानं दातव्यं यथा न निमित्त-
संज्ञायामपि प्रतितिष्ठेत् । तत्कस्य हेतोः । यः सुभूते बोधिसत्त्वो
७ प्रतिष्ठितो दानं ददाति तस्य सुभूते पुण्यस्त्वं न सुकरं प्रमा-
णमुद्ग्रहीतुं^४ । तत्किं मन्यसे सुभूते सुकरं पूर्वस्यां दिश्याकाशस्य
प्रमाणमुद्ग्रहीतुं । सुभूतिराह । नो हीदं भगवन् । भगवानाह । एवं
दक्षिणपश्चिमोत्तरास्त्वध ऊर्ध्वे दिग्विदिशु समंताहशसु दिशु सुक-
रमाकाशस्य प्रमाणमुद्ग्रहीतुं । सुभूतिराह । नो हीदं भगवन् ।
भगवानाह । एवमेव सुभूते यो बोधिसत्त्वो ७ प्रतिष्ठितो दानं ददाति
तस्य सुभूते पुण्यस्त्वं न सुकरं प्रमाणमुद्ग्रहीतुं । एवं हि सुभूते
बोधिसत्त्वयानसंप्रस्थितेन दानं दातव्यं यथा न निमित्तसंज्ञाया-
मपि प्रतितिष्ठेत् ॥४॥

^१ यस्यात्मसंज्ञा सत्त्वसंज्ञा Ch. T. ^२ Cf. § १७. ^३ Cf. § १४. ^४ The texts
always vary between उहृहीतुं and उहृहीतुं, between ग्रहीतव्यं and गृहीतव्यं.

तत्किं मन्यसे सुभूते लक्षणसंपदा तथागता द्रष्टव्यः । सुभूति-
राह । नो हीदं भगवन् न लक्षणसंपदा तथागतो द्रष्टव्यः । तत्कस्य
हेतोः । या सा भगवन् लक्षणसंपत्त्वागतेन भाषिता सैवालक्ष-
णसंपत् । एवमुक्ते भगवानायुष्मानं सुभूतिमेतद्वीचत् । यावत्सुभूते
लक्षणसंपत्त्वावन्मृषा यावदलक्षणसंपत्त्वावत्त्र मृषेति हि लक्षणा-
लक्षणतस्थागतो द्रष्टव्यः¹ ॥ ५ ॥

एवमुक्त श्रायुष्मान्सुभूतिर्भगवंतमेतद्वीचत् । अस्ति भगवन्के-
चित्सत्त्वा भविष्यन्त्यनागते इधनि पश्चिमे काले पश्चिमे समये
पश्चिमायां पंचशत्यां² सङ्खर्मविप्रलोपकाले वर्तमाने य इमेष्वे-
वंरूपेषु सूत्रांतपदेषु भाष्यमाणेषु भूतसंज्ञामुत्पादयिष्यन्ति । भग-
वानाह । मा सुभूते त्वमेवं वोचः⁴ । अस्ति केचित्सत्त्वा भवि-
ष्यन्त्यनागते इधनि पश्चिमे काले पश्चिमे समये पश्चिमायां पंच-
शत्यां सङ्खर्मविप्रलोपे वर्तमाने य इमेष्वेवंरूपेषु सूत्रांतपदेषु
भाष्यमाणेषु भूतसंज्ञामुत्पादयिष्यन्ति । अपि तु खलु पुनः सुभूते
भविष्यन्त्यनागते इधनि बोधिसत्त्वा महासत्त्वाः पश्चिमे काले
पश्चिमे समये पश्चिमायां पंचशत्यां सङ्खर्मविप्रलोपे वर्तमाने
गुणवंतः शीलवंतः प्रज्ञावंतश्च भविष्यन्ति य इमेष्वेवंरूपेषु सूत्रां-
तपदेषु भाष्यमाणेषु भूतसंज्ञामुत्पादयिष्यन्ति । न खलु पुनस्ते
सुभूते बोधिसत्त्वा महासत्त्वा एकबुद्धपर्युपासिता भविष्यन्ति नैक-
बुद्धावरीपितकुशलमूला भविष्यन्ति अपि तु खलु पुनः सुभूते

¹ Cf. §§ 13; 20; 25. ² पंचाशत्यां Ch. J. T. ³ इमेष्वे° Ch. J. T. ⁴ वोचत् Ch.
वोचः J. वोचत् T. ⁵ संज्ञा Ch. J. T.

अनेकबुद्धशतसहस्रपर्युपासिता अनेकबुद्धशतसहस्रावरोपितकु-
शलमूलास्ते बोधिसत्त्वा महासत्त्वा भविष्यति य इमेष्वेवंरूपेषु
सूत्रांतपदेषु भाष्यमाणेष्वेकचित्प्रसादमपि प्रतिलभ्यन्ते। ज्ञातास्ते
सुभूते तथागतेन बुद्धज्ञानेन दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा
बुद्धास्ते सुभूते तथागतेन। सर्वे ते सुभूतेऽप्रमेयमसंख्येयं पुण्य-
स्कंधं प्रसंविष्यति प्रतियहीष्यति। तत्कस्य हेतोः। न हि सुभूते
तेषां बोधिसत्त्वानां महासत्त्वानामात्मसंज्ञा प्रवर्तते न सत्त्वसंज्ञा
न जीवसंज्ञा न पुन्नलसंज्ञा प्रवर्तते। नापि^३ तेषां सुभूते बोधि-
सत्त्वानां महासत्त्वानां धर्मसंज्ञा प्रवर्तते। एवं नाधर्मसंज्ञा। नापि
तेषां सुभूते संज्ञा नासंज्ञा प्रवर्तते। तत्कस्य हेतोः। सचेत्सुभूते
तेषां बोधिसत्त्वानां महासत्त्वानां धर्मसंज्ञा प्रवर्तते त स एव तेषामा-
त्मग्राहो भवेत्सत्त्वग्राहो जीवग्राहः पुन्नलग्राहो भवेत्। सचेद्धर्म-
संज्ञा प्रवर्तते त स एव तेषामात्मग्राहो भवेत्सत्त्वग्राहो जीवग्राहः
पुन्नलग्राह इति। तत्कस्य हेतोः। न खलु पुनः सुभूते बोधिसत्त्वेन
महासत्त्वेन धर्म उद्भवीतव्यो नाधर्मः। तस्मादियं तथागतेन संधाय
वाग्भाषिता^५। कोलोपमं धर्मपर्यायमाजांनद्विर्धर्मा एव प्रहा-
तव्याः प्रागेवाधर्मा इति^७ ॥६॥

^१ साहस्र T. ^२ प्रभ T. ^३ अपि Ch. T. ^४ चेद्वर्म Ch. T. ^५ दिदं तथागतेन
सत्त्वाय भाषितं J. दिसंसन्वय तथागतेन वाग्भाषिताः T. दियं सत्त्वाय तथागतेन वाग्भाषिता। Ch.
Hiouen-thsang, as Mr. Kasawara informs me, translates this passage by: 'Therefore
it is spoken by the Tathâgata in a *hidden sense*.' On the strength of this and a note
of Burnouf's (Lotus, p. 343) I have tried to restore the original text. ^६ कोलो^०
यमाजां J. अकोलो^० यमजां Ch. T. ^७ The Abhidharma-kosha-vyâkhyâ (fol. 18 a)
reads धर्मा अपि.

पुनरपरं भगवानायुष्मंतं सुभूतिमेतद्वोचत् । तत्किं मन्यसे
सुभूते अस्ति स कश्चिङ्गर्मो यस्तथागतेनानुवरा सम्यक्संबोधि-
रित्यभिसंबुद्धः^२ कश्चिङ्ग्राधर्मस्तथागतेन देशितः । एवमुक्तं आयु-
ष्मान्सुभूतिर्भगवंतमेतद्वोचत् । यथाहं भगवन्भगवतो भाषित-
स्यार्थमाजानामि नास्ति स कश्चिङ्गर्मो यस्तथागतेनानुवरा
सम्यक्संबोधिरित्यभिसंबुद्धः^५ नास्ति धर्मो यस्तथागतेन देशितः^६ ।
तत्कस्य हेतोः । योऽसौ तथागतेन धर्मोऽभिसंबुद्धो देशितो
वा अग्राद्यः सोऽनभिलयः । न स धर्मो नाधर्मः । तत्कस्य
हेतोः । असंस्कृतप्रभाविता ह्यार्यपुद्गलाः ॥७॥

भगवानाह । तत्किं मन्यसे सुभूते यः कश्चिक्तुलपुचो वा कुल-
दुहिता वेमं^७ चिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णे कृत्वा
तथागतेभ्योऽर्हद्याः सम्यक्संबुद्धेभ्यो दानं दद्यात् अपि नु स
कुलपुचो वा कुलदुहिता वा ततो निदानं वहु^८ पुण्यस्कंधं
प्रसुनुयात् । सुभूतिराह । वहु भगवन् वहु सुगत स कुलपुचो
वा कुलदुहिता वा ततो निदानं पुण्यस्कंधं प्रसुनुयात् । तत्कस्य
हेतोः । योऽसौ भगवन्पुण्यस्कंधस्तथागतेन भाषितः अस्कंधः स
तथागतेन भाषितः । तस्मात्तथागतो भाषते पुण्यस्कंधः पुण्यस्कंध
इति । भगवानाह । यश्च खलु पुनः सुभूते कुलपुचो वा
कुलदुहिता वेमं चिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णे

^१ बोधिरभि Ch. J. T.

^२ संबुद्धा J.

^३ धर्मस्त Ch. T.

^४ धिरभि J.

^५ Cf. §§ 17; 22.

^६ भाषितः Ch. भषितः T.

⁷ J. has इमां, but otherwise लोकधातुः is used throughout as a masculine.

^८ बहुतर Ch. T.

कृत्वा तथागते भ्योऽर्हद्ब्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् यश्चेति
धर्मपर्यायादंतशश्चतुष्पादिकामपि गाथामुद्गृह्य परेभ्यो विस्तरेण
देशयेत्संप्रकाशयेदयमेव ततो निरानं बहुतरं पुण्यस्तंधं प्रसुनु-
यादप्रमेयमसंख्येयं । तत्कस्य हेतोः । अतो निर्जीवता हि सुभूते
तथागतानामर्हतां सम्यक्संबुद्धानामनुत्तरा सम्यक्संबोधिरतो
निर्जीवताश्च बुद्धा भगवंतः । तत्कस्य हेतोः । बुद्धधर्मा बुद्धधर्मा
इति सुभूतेऽबुद्धधर्माश्चैव ते तथागतेन भाषिताः । तेनोच्यते
बुद्धधर्मा इति ॥ ८ ॥

तत्किं मन्यसे सुभूते अपि नु स्रोतापन्नस्यैवं भवति मया
स्रोतापत्तिफलं प्राप्नमिति । सुभूतिराह । नो हीदं भगवन् ।
न स्रोतापन्नस्यैवं भवति मया स्रोतापत्तिफलं प्राप्नमिति ।
तत्कस्य हेतोः । न हि स भगवन्कंचिद्भर्ममापन्नः । तेनोच्यते
स्रोतापन्न इति । न रूपमापन्नो न शब्दान्न गत्यान्न रसान्न
स्पृष्टव्याघ्यर्मानापन्नः । तेनोच्यते स्रोतापन्न इति । सचेद्गवन्
स्रोतापन्नस्यैवं भवेत्मया स्रोतापत्तिफलं प्राप्नमिति स एव
तस्यात्मग्राहो भवेत् सत्त्वग्राहो जीवग्राहः पुद्गलग्राहो भवेदिति ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि नु सकृदागामिन एवं
भवति मया सकृदागामिफलं प्राप्नमिति । सुभूतिराह । नो हीदं
भगवन् न सकृदागामिन एवं भवति मया सकृदागामिफलं
प्राप्नमिति । तत्कस्य हेतोः । न हि स कश्चिद्भर्मो यः सकृदागामि-
त्वमापन्नः । तेनोच्यते सकृदागामीति ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि चनागामिन एवं

भवति मयानागामिफलं प्राप्नमिति । सुभूतिराह । नो हीदं भगवन् नानागामिन एवं भवति मयानागामिफलं प्राप्नमिति । तत्कस्य हेतोः । न हि स भगवन्कश्चिद्भर्मो योऽनागामित्वमापन्नः । तेनोच्यते ऽनागामीति ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि न्वर्हत एवं भवति मयार्हत्वं प्राप्नमिति । सुभूतिराह । नो हीदं भगवन् नार्हत एवं भवति मयार्हत्वं प्राप्नमिति । तत्कस्य हेतोः । न हि स भगवन्क-श्चिद्भर्मो योऽहेत्वाम । तेनोच्यते ऽहेत्विति । सचेद्भगवन्नर्हत एवं भवेन्मयार्हत्वं प्राप्नमिति स एव तस्यात्मग्राहो भवेत् सत्त्वग्राहो जीवग्राहः पुद्गलग्राहो भवेत् ॥

तत्कस्य हेतोः । अहमस्मि भगवंस्तथागतेनार्हता सम्यक्सं-बुद्धेनारणाविहारिणामग्यो निर्दिष्टः । अहमस्मि भगवन्नर्हत्वी-तरागः । न च मे भगवन्नेवं भवति अर्हत्वस्यहं वीतराग इति । सचेन्मम भगवन्नेवं भवेन्मयार्हत्वं प्राप्नमिति न मां तथागतो व्याकरिष्टदरणाविहारिणामग्यः सुभूतिः कुलपुत्रो न क्वचिद्विह-रति तेनोच्यते ऽरणाविहार्यरणाविहारीति ॥९॥

भगवानाह । तत्किं मन्यसे सुभूते अस्ति स कश्चिद्भर्मो यस्त-थागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यांतिकादुदृ-हीतः । सुभूतिराह । नो हीदं भगवन् नास्ति स कश्चिद्भर्मो यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यांति-कादुदृहीतः¹ ॥

¹ Cf. § 17.

भगवानाह । यः कश्चित्सुभूते बोधिसत्त्वं एवं वदेदहं क्षेच्व्यू-
हान्निष्पादयिथामीति^१ स वितर्थं वदेत् । तत्कस्य हेतोः । क्षेच्व्यूहाः
क्षेच्व्यूहा इति सुभूतेऽव्यूहास्ते तथागतेन भाषिताः । तेनोच्यन्ते
क्षेच्व्यूहा इति ॥

तस्मात्तर्हि सुभूते बोधिसत्त्वेन महासत्त्वेनैवमप्रतिष्ठितं चित्त-
मुत्पादयितव्यं यन्न क्लचित्प्रतिष्ठितं चित्तमुत्पादयितव्यं न रूप-
प्रतिष्ठितं चित्तमुत्पादयितव्यं न शब्दगंधरसस्पृष्टव्यधर्मप्रतिष्ठितं
चित्तमुत्पादयितव्यं । तद्यथापि नाम सुभूते पुरुषो भवेदुपेतकायो
महाकायो यज्ञस्यैवंरूपं आत्मभावः स्यात्^२ तद्यथापि नाम सुमेरुः
पर्वतराजः तत्किं मन्यसे सुभूते अपि नु महान्सं आत्मभावो
भवेत् । सुभूतिराह । महान्सं भगवन्महान्मुगतं स आत्मभावो
भवेत् । तत्कस्य हेतोः । आत्मभावं आत्मभावं इति भगवन्न भावः
स तथागतेन भाषितः । तेनोच्यत आत्मभावं इति । न हि भगवन्सं
भावो नाभावः । तेनोच्यत आत्मभावं इति ॥१०॥

भगवानाह । तत्किं मन्यसे सुभूते यावत्यो गंगायां महानद्यां
वालुकास्तावत्य एव गंगानद्यो भवेयुः तासु या वालुका अपि
नु ता बह्यो भवेयुः । सुभूतिराह । ता एव तावद्वगवन्बह्यो
गंगानद्यो भवेयुः प्रागेव यास्तासु गंगानदीषु वालुकाः । भग-
वानाह । आरोचयामि ते सुभूते प्रतिवेदयामि ते यावत्यस्तासु
गंगानदीषु वालुका भवेयुस्तावतो लोकधातून्कश्चिदेव स्त्री वा
पुरुषो वा सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्वः सम्यक्सं-

^१ षामि J. ष्मिति Ch. ष्मिति T.

^२ Cf. § 17.

बुद्धेभ्यो दानं दद्यात् तत्किं भन्यसे सुभूते अपि नु सा स्त्री वा पुरुषो वा ततो निदानं बहु पुण्यस्कंधं प्रसुनुयात् । सुभूतिराह । बहु भगवन्बहु सुगत स्त्री वा पुरुषो वा ततो निदानं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । भगवानाह । यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा तावतो लोकधातून्सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्वाः सम्यक्संबुद्धेभ्यो दानं दद्यात् यश्च कुलपुत्रो वा कुलदुहिता वेतो धर्मपर्यायादंतशश्चतुष्पादिकामपि गाथामुदृश्य परेभ्यो देशयेत्संप्रकाशयेदयमेव ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं ॥ ११ ॥

अपि तु खलु पुनः सुभूते यस्मिन्पृथिवीप्रदेश इतो धर्मपर्यायादंतशश्चतुष्पादिकामपि गाथामुदृश्य भाष्येत वा संप्रकाशयेत वा स पृथिवीप्रदेशश्चैत्यभूतो भवेत्सदेवमानुषासुरस्य लोकस्य कः पुनर्वादो य इमं धर्मपर्यायं सकलसमाप्तं धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्त्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति । परमेण ते सुभूत आश्चर्येण समन्वागता भविष्यन्ति । तस्मिंश्च सुभूते पृथिवीप्रदेशे शास्त्रा विहरत्व्यतरान्यतरो वा विज्ञगुरुस्यानीयः¹ ॥ १२ ॥

एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतद्वीचत् । को नामायं भगवन्यर्मपर्यायः कथं चैनं धारयामि । एवमुक्ते भगवानायुष्मंतं सुभूतिमेतद्वीचत् । प्रज्ञापारमिता नामायं सुभूते धर्मपर्यायः । एवं चैनं धारय । तत्कस्य हेतोः । यैव सुभूते प्रज्ञापा-

¹ Cf. § 15.

रमिता तथागतेन भाषिता सैवापारमिता तथागतेन भाषिता ।
तेनोच्यते प्रज्ञापारमितेति ॥

तत्किं मन्यसे सुभूते अपि न्वस्ति स कश्चिद्भर्मो यस्तथागतेन
भाषितः । सुभूतिराह । नो हीदं भगवन् नास्ति स कश्चिद्भर्मो
यस्तथागतेन भाषितः ॥

भगवानाह । तत्किं मन्यसे सुभूते यावत् चिसाहस्रमहासाहस्रे
लोकधातौ पृथिवीरजः कच्चित्तद्वहु भवेत् । सुभूतिराह । बहु
भगवन्बहु सुगत पृथिवीरजो भवेत् । तत्कस्य हेतोः । यत्तद्भ-
गवन्पृथिवीरजस्तथागतेन भाषितमरजस्तद्गवंस्तथागतेन भा-
षितं । तेनोच्यते पृथिवीरज इति ॥ योऽप्यसौ लोकधातुस्तथा-
गतेन भाषितोऽधातुः स तथागतेन भाषितः । तेनोच्यते लोक-
धातुरिति ॥

भगवानाह । तत्किं मन्यसे सुभूते द्वाचिंशन्महापुरुषलक्षणैस्त-
थागतोऽर्हन्सम्यक्संबुद्धो द्रष्टव्यः । सुभूतिराह । नो हीदं भगवन्
द्वाचिंशन्महापुरुषलक्षणैस्तथागतोऽर्हन्सम्यक्संबुद्धो द्रष्टव्यः ।
तत्कस्य हेतोः । यानि हि तानि भगवन् द्वाचिंशन्महापुरुषलक्ष-
णानि तथागतेन भाषितान्यलक्षणानि तानि भगवंस्तथागतेन
भाषितानि । तेनोच्यते द्वाचिंशन्महापुरुषलक्षणानीति¹ ॥

भगवानाह । यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा दिने
दिने गंगानदीवालुकासमानात्मभावान्परित्यजेत् एवं परित्य-
जन्गंगानदीवालुकासमान्कल्पांस्तानात्मभावान्परित्यजेत् यश्चेतो

¹ Cf. §§ 5; 20; 25.

धर्मपर्यायादत्तशश्चतुष्पादिकामपि गाथामुद्भव परेभ्यो देशयेत्संप्रकाशयेद्यमेव ततो निदानं बहुतरं पुण्यस्त्वं ध्रुवनुयादप्रमेयमसंख्येयं ॥१३॥

अथ खल्वायुष्मान्सुभूतिर्धर्मवेगेनाश्रूणि प्रामुचत् सोऽश्रूणि प्रमृद्य भगवंतमेतद्वोचत् । आश्र्वर्यं भगवन्परमाश्र्वर्यं सुगतयावद्यं धर्मपर्यायस्तथागतेन भाषितोऽययानसंप्रस्थितानां सत्त्वानामर्थाय श्रेष्ठयानसंप्रस्थितानामर्थाय^१ यतो मे भगवञ्जानमुत्पन्नं । न मया भगवञ्जात्वेवंरूपो धर्मपर्यायः श्रुतपूर्वैः । परमेण ते भगवन्नाश्र्वर्येण समन्वागता बोधिसत्त्वा भविष्यन्ति य इह सूचे भाष्यमाणे श्रुत्वा भूतसंज्ञामुत्पादयिष्यन्ति । तत्कस्य हेतोः । या चैषा भगवन्भूतसंज्ञा सैवाभूतसंज्ञा । तस्मात्तथागतो भाषते भूतसंज्ञा भूतसंज्ञेति ॥

न मम भगवन्नाश्र्वर्य^२ यदाहमिमं धर्मपर्यायं भाष्यमाणमवकल्पयास्यधिमुच्ये । येऽपि ते भगवन्सत्त्वा भविष्यन्त्यनागतेऽधनि पश्चिमे काले पश्चिमे समये पश्चिमायां पञ्चशत्यां सङ्घर्मविप्रलोपे वर्तमाने य इमं भगवन्धर्मपर्यायमुद्भवीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति ते परमाश्र्वर्येण समन्वागता भविष्यन्ति ॥

अपि तु खलु पुनर्भगवन्न तेषामात्मसंज्ञा प्रवर्तिष्यते^३ न सत्त्वसंज्ञा न जीवसंज्ञा न पुञ्जलसंज्ञा प्रवर्तिष्यते नापि तेषां काचित्संज्ञा नासंज्ञा प्रवर्तते । तत्कस्य हेतोः । या सा भगवन्नात्म-

^१ Cf. § 15.

² After आश्र्वर्य J. has भवेत्.

³ प्रवर्तते Ch. T.

संज्ञा सैवासंज्ञा । या सत्त्वसंज्ञा जीवसंज्ञा पुनर्लसंज्ञा सैवासंज्ञा ।
तत्कस्य हेतोः । सर्वसंज्ञापगता हि बुद्धा भगवंतः ॥

एवमुक्ते भगवानायुष्मंतं सुभूतिमेतदवोचत् । एवमेतत् सुभूते
एवमेतत् । परमाश्चर्यसमन्वागतास्ते सत्त्वा भविष्यन्ति य इह सुभूते
सूचे भाष्यमाणे नोन्नसिष्यन्ति न संचसिष्यन्ति न संचासमापत्स्यन्ते ।
तत्कस्य हेतोः । परमपारमितेयं सुभूते तथागतेन भाषिता यदुतापा-
रमिता । यां च सुभूते तथागतः परमपारमितां भाषते^१ तामपरि-
माणा अपि बुद्धा भगवंती भाषते । तेनोच्यते परमपारमितेति ॥

अपि तु खलु पुनः सुभूते या तथागतस्य क्षांतिपारमिता
सैवापारमिता । तत्कस्य हेतोः । यदा मे सुभूते कलिंगराजांग^२-
प्रत्यंगमांसान्यच्छैत्सीत्तस्मिन्समय आत्मसंज्ञा वा सत्त्वसंज्ञा वा
जीवसंज्ञा वा पुनर्लसंज्ञा वा नापि मे काचित्संज्ञा वा-
संज्ञा वा बभूव । तत्कस्य हेतोः । सचेन्मे सुभूते तस्मिन्समय
आत्मसंज्ञाभविष्यद्यापादसंज्ञापि मे तस्मिन्समयेऽभविष्यत् ।
सचेत्सत्त्वसंज्ञा जीवसंज्ञा पुनर्लसंज्ञाभविष्यद्यापादसंज्ञापि मे
तस्मिन्समयेऽभविष्यत् । तत्कस्य हेतोः । अभिजानाम्यहं सुभूते
ऽतीतेऽध्यनि पंच जातिशतानि यदहं क्षांतिवादी ऋषिरभूवं ।
तत्रापि मे नात्मसंज्ञा बभूव न सत्त्वसंज्ञा न जीवसंज्ञा न पुनर्ल-
संज्ञा बभूव । तस्मात्तर्हि सुभूते बोधिसत्त्वेन महासत्त्वेन सर्वसंज्ञा

^१ भाषितः यां च तथागतः परमपारमितन भाषिते J.

^२ Eitel, Handbook of Chinese Buddhism, pp. 49 and 55, gives कालिराज, and this, as Mr. Nanjo informs me, is the reading presupposed by the Chinese translations. One Chinese transliteration, however, points to Kalinga-rāgā. कलिंग Ch. J. T.

विवर्जयित्वानुत्तरायां सम्यकसंबोधौ चित्तमुत्पादयितव्यं । न रूप-
प्रतिष्ठितं चित्तमुत्पादयितव्यं न शब्दगंधरसस्पृष्टव्यर्थमप्रतिष्ठितं
चित्तमुत्पादयितव्यं न धर्मप्रतिष्ठितं चित्तमुत्पादयितव्यं नाधर्म-
प्रतिष्ठितं चित्तमुत्पादयितव्यं न क्लचित्प्रतिष्ठितं चित्तमुत्पादयि-
तव्यं । तत्कस्य हेतोः । यत्प्रतिष्ठितं तदेवाप्रतिष्ठितं । तस्मादेव
तथागतो भाषते अप्रतिष्ठितेन बोधिसञ्चेन दानं दातव्यं । न
रूपशब्दगंधरसस्पृष्टव्यर्थमप्रतिष्ठितेन दानं दातव्यं¹ ॥

अपि तु खलु पुनः सुभूते बोधिसञ्चेनैवरूपो दानपरित्यागः
कर्तव्यः सर्वसञ्चानामर्थाय । तत्कस्य हेतोः । या चैषा सुभूते सञ्च-
संज्ञा सैवासंज्ञा । य एवं ते सर्वसञ्चास्तथागतेन भाषितास्त
एवासञ्चाः । तत्कस्य हेतोः² । भूतवादी सुभूते तथागतः सत्यवादी
तथावाद्यनन्यथावादी तथागतः । न वितथवादी तथागतः ॥

अपि तु खलु पुनः सुभूते यस्तथागतेन धर्मोऽभिसंबुद्धो
देशितो निध्यातो न तत्र सत्यं न मृषा । तद्यथापि नाम सुभूते
पुरुषोऽधकारप्रविष्टो न किंचिदपि पश्येत् एवं वस्तुपतितो
बोधिसञ्चो द्रष्टव्यो यो वस्तुपतितो दानं परित्यजति । तद्यथापि
नाम सुभूते चक्षुष्मान्पुरुषः प्रभातायां रात्रौ सूर्योऽभ्युद्रते नाना-
विधानि रूपाणि पश्येत् एवमवस्तुपतितो बोधिसञ्चो द्रष्टव्यो
योऽवस्तुपतितो दानं परित्यजति ॥

अपि तु खलु पुनः सुभूते ये कुलपुत्रा वा कुलदुहितरो वेमं
धर्मपर्यायमुद्ग्रहीयंति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्त्यन्ति

¹ Cf. § 4.

² तत्कस्य हेतोः left out here in Ch. T.

परेभ्यश्च विस्तरेण संप्रकाशयिथंति ज्ञातास्ते सुभूते तथागतेन बुद्धज्ञानेन दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा बुद्धास्ते तथा-गतेन। सर्वे ते सुभूते सत्त्वा अप्रमेयमसंख्येयं पुण्यस्कंधं प्रसविथंति प्रतियहीथंति ॥ १४ ॥

यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा पूर्वाह्लङ्कालसमये गंगानदीवालुकासमानात्मभावान्परित्यजेत् एवं मध्याह्लङ्काल-समये गंगानदीवालुकासमानात्मभावान्परित्यजेत् सायाह्लङ्कालसमये गंगानदीवालुकासमानात्मभावान्परित्यजेत्¹ श्वनेन पर्यायेण बहूनि कल्पकोटिनियुतशतसहस्राण्यात्मभावान्परित्य-जेत् यश्चेमं धर्मपर्यायं श्रुत्वा न प्रतिष्ठिपेत् अयमेव ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । कः पुनर्वादो यो लिखितोद्ग्रहीयाद्वारयेद्वाचयेत्पर्यवाप्नुयात्परेभ्यश्च विस्तरेण सं-प्रकाशयेत् ॥

अपि तु खलु पुनः सुभूते अचिंत्योऽतुल्योऽयं धर्मपर्यायः । अयं च सुभूते धर्मपर्यायस्तथागतेन भाषितोऽययानसंप्रस्थितानां सत्त्वानामर्थाय श्रेष्ठानसंप्रस्थितानां सत्त्वानामर्थाय² । य³ इमं धर्मपर्यायमुद्ग्रहीथंति धारयिथंति वाचयिथंति पर्यवाप्स्यंति परेभ्यश्च विस्तरेण संप्रकाशयिथंति ज्ञातास्ते सुभूते तथागतेन बुद्ध-ज्ञानेन दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा बुद्धास्ते तथागतेन ।

¹ From सायाह्ल to परित्यजेत् left out in Ch. and T. The Chinese and Tibetan texts write वालुकोपम instead of वालिकासम, and the same variation occurs in other Buddhist texts. ² Cf. § 14. ³ य deest in J. Ch. T.

सर्वे ते सुभूते सत्त्वा अप्रमेयेण पुण्यस्कंधेन समन्वागता भविष्यन्ति । अचिंत्येनात्मृत्येनामायेनापरिमाणेन पुण्यस्कंधेन समन्वागता भविष्यन्ति । सर्वे ते सुभूते सत्त्वाः समांशेन बोधिं धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति । तत्कस्य हेतोः । न हि शक्यं सुभूतेऽयं धर्मपर्यायो हीनाधिमुक्तिकैः सत्त्वैः श्रोतुं नात्मदृष्टिकैर्न सत्त्वदृष्टि-कैर्न जीवदृष्टिकैर्न पुन्नलदृष्टिकैः । नाबोधिसत्त्वप्रतिज्ञैः सत्त्वैः शक्यमयं धर्मपर्यायः श्रोतुं बोद्धीतुं वा धारयितुं वा वाचयितुं वा पर्यवाप्नुं वा । नेदं स्यानं विद्यते ॥

अपि तु खलु पुनः सुभूते यत्र पृथिवीप्रदेश इदं सूत्रं प्रकाश-यिष्यते पूजनीयः स पृथिवीप्रदेशो भविष्यति सदेवमानुषासुरस्य लोकस्य वंदनीयः प्रदक्षिणीयश्च स पृथिवीप्रदेशो भविष्यति चैत्यभूतः स पृथिवीप्रदेशो भविष्यति¹ ॥१५॥

अपि तु ये ते सुभूते कुलपुत्रा वा कुलदुहितरो वेमानेवं-पान्सूत्रांतानुद्रहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति योनिशश्च मनसिकरिष्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति ते परिभूता भविष्यन्ति सुपरिभूताश्च भविष्यन्ति । तत्कस्य हेतोः । यानि च तेषां सुभूते सत्त्वानां पौर्वजन्मिकान्यशुभानि कर्माणि कृतान्यपायसंवर्तनीयानि दृष्टे एव धर्मे परिभूततया तानि पौर्वज-न्मिकान्यशुभानि कर्माणि क्षपयिष्यन्ति वुद्वबोधिं चानुप्राप्स्यन्ति ॥

²अभिज्ञानाम्यहं सुभूते अतीतेऽध्यन्यसंख्येयैः कल्पैरसंख्ये-यत्तैरदीपिंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्य पर-

¹ Cf. § 12.

² तत्कस्य हेतोः Ch. T. before अभिज्ञानाम्यहं.

तरेण चतुरशीतिवुद्धकोटिनियुतशतसहस्राण्यभूवन्ये मयारागिता
आराग्य¹ न विरागिताः । यच्च मया सुभूते ते बुद्धा भगवंतं
आरागिता आराग्य न विरागिता यच्च पश्चिमे काले पश्चिमे
समये पश्चिमायां पञ्चशत्यां सङ्घर्मविप्रलोपकाले वर्तमान²
इमानेवंरूपान्सूचांतानुक्रहीयंति धारयिष्यंति वाचयिष्यंति पर्य-
वाप्स्यंति परेभ्यश्च विस्तरेण संप्रकाशयिष्यंति अस्य खलु पुनः
सुभूते पुण्यस्कंधस्यांतिकादसौ पौर्वकः पुण्यस्कंधः शततमीमपि
कलां नीषैति सहस्रतमीमपि शतसहस्रतमीमपि कोटितमीमपि
कोटिशततमीमपि कोटिशतसहस्रतमीमपि कोटिनियुतशतसह-
स्रतमीमपि संख्यामपि कलामपि गणनामप्युपमामप्युपनिषद्-
मपि³ यावदौपम्यमपि न द्विष्टते ॥

सचेत्पुनः सुभूते तेषां कुलपुचाणां कुलदुहितृणां वाहं पुण्य-
स्कंधं भाषेयं यावत्ते कुलपुचा वा कुलदुहितरो वा तस्मिन्समये
पुण्यस्कंधं प्रसविष्यंति प्रतिग्रहीयंति उन्मादं सत्त्वा अनुप्राप्नुयु-
श्चित्तविक्षेपं वा गच्छेयुः । अपि तु खलु पुनः सुभूते अचिं-
त्योऽतुल्योऽयं धर्मपर्यायस्तथागतेन भाषितः । अस्याचिंत्य एव
विपाकः प्रतिकांस्थितव्यः ॥ १६ ॥

अथ खल्वायुष्मान्मुभूतिर्भगवंतमेतद्वीचत् । कथं भगवन्बो-
धिसत्त्वयानसंप्रस्थितेन स्थातव्यं कथं प्रतिपत्तव्यं कथं चित्तं
प्रग्रहीतव्यं⁴ । भगवानाह । इह सुभूते बोधिसत्त्वयानसंप्रस्थितेनैवं

¹ Instead of आरागिता आराग्य etc. J. has आराधिता आराध्य etc., but विरागिताः.

² न इमान् deest in J. ने य इमान् Ch. T. ³ निषदमपि Ch. T. निशामपि J. ⁴ Cf. § 2.

चित्तमुत्पादयितव्यं सर्वे सत्त्वा मयानुपधिशेषे निर्वाणधातौ
परिनिर्वापयितव्याः । एवं च सत्त्वान्परिनिर्वाप्य न कश्चित्सत्त्वः
परिनिर्वापितो भवति । तत्कस्य हेतोः । सचेत्सुभूते बोधिसत्त्वस्य
सत्त्वसंज्ञा प्रवर्तेत न स बोधिसत्त्व इति वक्तव्यः । जीवसंज्ञा वा
यावत्पुङ्गलसंज्ञा वा प्रवर्तेत न स बोधिसत्त्व इति वक्तव्यः^१ ।
तत्कस्य हेतोः । नास्ति सुभूते स कश्चिद्भर्मो यो बोधिसत्त्वयान-
संप्रस्थितो नाम ॥

तत्किं मन्यसे सुभूते अस्ति स कश्चिद्भर्मो यस्तथागतेन दीपं-
करस्य तथागतस्यांतिकादनुव्वरां सम्यक्संबोधिमभिसंबुद्धः ।
एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतद्वोचत् । यथाह भगवन्
भगवतो भाषितस्यार्थमाजानामि नास्ति स भगवन्कश्चिद्भर्मो
यस्तथागतेन दीपंकरस्य तथागतस्याहंतः सम्यक्संबुद्धस्यांति-
कादनुव्वरां सम्यक्संबोधिमभिसंबुद्धः । एवमुक्ते भगवानायुष्मंतं
सुभूतिमेतद्वोचत् । एवमेतत्सुभूते एवमेतत् नास्ति सुभूते स
कश्चिद्भर्मो यस्तथागतेन दीपंकरस्य तथागतस्याहंतः सम्यक्सं-
बुद्धस्यांतिकादनुव्वरां सम्यक्संबोधिमभिसंबुद्धः^२ । सचेत्पुनः सुभूते
कश्चिद्भर्मस्तथागतेनाभिसंबुद्धोऽभविष्यत्^३ न मां दीपंकरस्तथा-
गतो व्याकरिष्यन्नविष्यसि त्वं माणवानागतेऽध्वनि शाक्यमुनिर्नाम
तथागतोऽहंनसम्यक्संबुद्ध इति । यस्मात्तर्हि सुभूते तथागतेनाहंता
सम्यक्संबुद्धेन नास्ति स कश्चिद्भर्मो योऽनुव्वरां सम्यक्संबोधि-
मभिसंबुद्धस्तस्मादहं दीपंकरेण तथागतेन व्याकृतो भविष्यसि

^१ Cf. § 3.^२ Cf. § 10.^३ आत् Ch. J. अत् J.^४ मानवा J. Deest in Ch. T.

त्वं माणवानागते ऽधनि शाक्यमुनिर्नाम तथागतोऽर्हन्सम्यक्सं-
बुद्धः ॥

तत्कस्य हेतोस्तथागत इति सुभूते । भूततथायाऽपि एतदधिवचनं ।
तथागत इति सुभूते । अनुत्पादधर्मताया एतदधिवचनं । तथागत
इति^१ सुभूते । धर्मोच्छेदस्यैतदधिवचनं । तथागत इति सुभूते । अत्यं-
तानुत्पन्नस्यैतदधिवचनं ॥

तत्कस्य हेतोः । एष सुभूते ऽनुत्पादो यः परमार्थः । यः कश्चित्सुभूत
एवं वदेत्तथागतेनार्हता सम्यक्संबुद्धेनानुत्तरा सम्यक्संबोधि-
रभिसंबुद्धेति स वितर्थं वदेत् अभ्याचक्षीत् मां स सुभूते अस-
तोद्गृहीतेन । तत्कस्य हेतोः । नास्ति सुभूते स कश्चिद्धर्मो यस्तथा-
गतेनानुत्तरां सम्यक्संबोधिरभिसंबुद्धः^२ । यश्च सुभूते तथागतेन
धर्मोऽभिसंबुद्धो देशितो वा तत्र न सत्यं न मृषा । तस्मात्तथागतो
भाषते सर्वधर्मा बुद्धधर्मा इति^३ । तत्कस्य हेतोः । सर्वधर्मा इति सुभूते
अधर्मास्तथागतेन भाषिताः । तस्मादुच्यंते सर्वधर्मा बुद्धधर्मा इति ॥

तद्यथापि नाम सुभूते पुरुषो भवेदुपेतकायो महाकायः ।
आयुष्मान्सुभूतिराह । योऽसौ भगवंस्तथागतेन पुरुषो भाषित
उपेतकायो महाकाय इति अकायः स भगवंस्तथागतेन भाषितः ।
तेनोच्यत उपेतकायो महाकाय इति^४ ॥

भगवानाह । एवमेतत्सुभूते । यो बोधिसत्त्व एवं वदेदहं
सत्त्वान्परिनिर्वापयिथामीति न स बोधिसत्त्व इति वक्तव्यः ।

^१ तथागताया J.

^२ भगवानिति Ch.

^३ धर्मोच्छेद T.

^४ Cf. §§ 7; 22.

^५ सर्वधर्मा इति Ch. सर्वधर्मे इति T. सर्वधर्मे बुद्धधर्मे इति J.

^६ Cf. § 10.

तत्कस्य हेतोः । अस्ति सुभूते स कश्चिद्भर्मो यो बोधिसत्त्वो नाम ।
सुभूतिराह । नो हीदं भगवन् नास्ति स कश्चिद्भर्मो यो बोधिसत्त्वो
नाम । भगवानाह । सत्त्वाः सत्त्वा इति सुभूते असत्त्वास्ते तथागतेन
भाषितास्तेनोच्यन्ते सत्त्वा इति । तस्मात्तथागतो भाषते निरात्मानः
सर्वधर्मा^१ निर्जीवा निष्पोषा^२ निष्पुज्ञलाः सर्वधर्मा इति ॥

यः सुभूते बोधिसत्त्व एवं वदेदहं श्वेतब्यूहान्निष्पादयिष्यामीति
स वितर्थं वदेत्^३ । तत्कस्य हेतोः । श्वेतब्यूहा श्वेतब्यूहा इति सुभूते
अब्यूहास्ते तथागतेन भाषिताः । तेनोच्यन्ते श्वेतब्यूहा इति ॥

यः सुभूते बोधिसत्त्वो निरात्मानो धर्मा निरात्मानो धर्मा
इत्यधिमुच्यते स तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वो
महासत्त्व इत्याख्यातः ॥ १७ ॥

भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथागतस्य मांस-
चक्षुः । सुभूतिराह । एवमेतद्वगवन् संविद्यते तथागतस्य मांस-
चक्षुः । भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथागतस्य
दिव्यं चक्षुः । सुभूतिराह । एवमेतद्वगवन् संविद्यते तथागतस्य
दिव्यं चक्षुः । भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथा-
गतस्य प्रज्ञाचक्षुः । सुभूतिराह । एवमेतद्वगवन् संविद्यते
तथागतस्य प्रज्ञाचक्षुः । भगवानाह । तत्किं मन्यसे सुभूते संविद्यते
तथागतस्य धर्मचक्षुः । सुभूतिराह । एवमेतद्वगवन् संविद्यते
तथागतस्य धर्मचक्षुः । भगवानाह । तत्किं मन्यसे सुभूते

^१ निस्तत्त्व सर्वधर्मः J. ^२ निष्पोषा deest in J.; translated by Kumāragīva. See Childers s. v. periso.

^३ सोऽपि तपैव वक्ष्यः J.

संविद्यते तथागतस्य बुद्धचक्षुः। सुभूतिराह। एवमेतद्वगवन्संविद्यते
तथागतस्य बुद्धचक्षुः ॥

भगवाना हृ । तत्किं मन्यसे मुभूते यावत्यो गंगायां महानद्यां
 वालुका अपि नु ता वालुकास्तथागतेन भाषिताः । मुभूतिराह ।
 एवमेतद्वगवन्नेवमेतत्सुगत भाषितास्तथागतेन वालुकाः । भग-
 वाना हृ । तत्किं मन्यसे मुभूते यावत्यो गंगायां महानद्यां वालु-
 कास्तावत्य एव गंगानद्यो भवेयुः तासु या वालुकास्तावंतश्च
 लोकधातवो भवेयुः कच्चिद्वहवस्ते लोकधातवो भवेयुः ।
 मुभूतिराह । एवमेतद्वगवन्नेवमेतत्सुगत वहवस्ते लोकधातवो
 भवेयुः । भगवाना हृ । यावंतः मुभूते तेषु लोकधातुषु सत्त्वास्तेपामहं
 नानाभावां चित्तधारां प्रज्ञानामि ॥ १८ ॥
 तत्कस्य हेतोः । चित्तधारा चित्तधारेति मुभूते अधौरैषा तथागतेन भाषिता । तेनोच्यते
 चित्तधारेति । तत्कस्य हेतोः । अतीतं मुभूते चित्तं नोपलभ्यते ।
 अनागतं चित्तं नोपलभ्यते । प्रत्यत्पन्नं चित्तं नोपलभ्यते ॥ १८ ॥

तत्किं मन्यसे सुभृते यः कश्चित्कुलपुत्रो वा कुलदुहिता वेमं
चिसाहस्रमहासाहस्रं लोकधातुं सप्ररत्नपरिपूर्णं कृत्वा तथागतेभ्यो
इर्हेद्यः सम्यक्संबुद्धेभ्यो दानं दद्यात्^५ अपि तु स कुलपुत्रो वा

¹ T. inserts तत्क्ष मन्यसे सुभृते यावत्यो गंगायां महानद्यां बालुकास्तथागतेन भाषिताः । सुभृतिराह । एवमेतद्वयं । एवमेतत्सुगत भाषितास्तथागतेन बालुकः । भगवानाह । साधु माधु सुभृते । Ch. has only माधु साधु सुभृते after भगवानाह । J. gives a shorter text: यावत्यो

² प्रजानीया॑ Ch. प्रजानीयः J. ³ T. has चोपलभ्यते three times, Ch. has तो॑, वो॑, and तो॑. ⁴ T. repeats तर्हि॑ मन्यसे॑ समुत्ते॑.

कुलदुहिता वा ततो निदानं बहु^१ पुण्यस्कंधं प्रसुनुयात् । सुभू-
तिराह । बहु भगवन्बहु सुगत^२ । भगवानाह । एवमेतत्सुभूते
एवमेतत् बहु स कुलपुत्रो वा कुलदुहिता वा ततो निदानं
^३पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । तत्कस्य हेतोः । पुण्य-
स्कंधः पुण्यस्कंध इति सुभूते अस्कंधः स तथागतेन भाषितः ।
तेनोच्यते पुण्यस्कंध इति । सचेत्पुनः सुभूते पुण्यस्कंधोऽभविष्यत्त^४
तथागतोऽभाषिष्यत्^५ पुण्यस्कंधः पुण्यस्कंध इति ॥ १७ ॥

तत्किं मन्यसे सुभूते रूपकायपरिनिष्पत्या तथागतो द्रष्टव्यः ।
सुभूतिराह । नो हीदं भगवन् न रूपकायपरिनिष्पत्या तथागतो
द्रष्टव्यः । तत्कस्य हेतोः । रूपकायपरिनिष्पत्ती रूपकायपरिनि-
ष्पत्तिरिति भगवन् अपरिनिष्पत्तिरेषा तथागतेन भाषिता ।
तेनोच्यते रूपकायपरिनिष्पत्तिरिति ॥

भगवानाह । तत्किं मन्यसे सुभूते लक्षणसंपदा तथागतो द्रष्ट-
व्यः सुभूतिराह । नो हीदं भगवन् न लक्षणसंपदा तथागतो द्रष्टव्यः ।
तत्कस्य हेतोः । यैषा भगवन्मूलक्षणसंपत्तयागतेन भाषिता अलक्षण-
संपदेषा तथागतेन भाषिता । तेनोच्यते लक्षणसंपदिति^६ ॥ २० ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि नु तथागतस्यैवं भवति
मया धर्मो देशित इति । ^७सुभूतिराह । नो हीदं भगवन् तथा-
गतस्यैवं भवति मया धर्मो देशित इति । भगवानाह । यः सुभूते

¹ Ch. and T. use बहुतरं instead of बहु । ² Ch. and T. insert स कुलपुत्रो वा कुलदुहिता
वा ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयात् as in § 8. ³ Ch. and T. insert बहुतरं.

⁴ भविष्यत् T. Ch. भविष्यत् J. ⁵ भाषिष्यत् T. Ch. भाषिष्यत् J. ⁶ Cf. §§ 5; 13; 25.

⁷ Instead of सुभूतिराह to यः सुभूते, J. has न खलु पुन एवं द्रष्टव्यं यो मां सुभूते.

एवं वदेत्तथागतेन धर्मो देशित इति स वितथं वदेत् अभ्याचक्षीत
मां स सुभूतेऽसतोऽनृहीतेन । तत्कस्य हेतोः । धर्मदेशना धर्मदेशनेति
सुभूते नास्ति स कश्चिद्धर्मो यो धर्मदेशना नामोपलभ्यते ॥

एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतद्वोचत् । अस्ति भगवन्के-
चित्सत्त्वा भविध्यन्यनागतेऽधनि पश्चिमे काले पश्चिमे समये
पश्चिमायां पञ्चशत्यां सङ्खर्मविप्रलोपे वर्तमाने य इमानेवं-
पान्धर्माऽश्रुत्वाभिश्रद्धास्यन्ति । भगवानाह । न ते सुभूते सत्त्वा
नासत्त्वाः । तत्कस्य हेतोः । सत्त्वाः सत्त्वा इति सुभूते सर्वे ते सुभूते
असत्त्वास्तथागतेन भाषिताः । तेनोच्यन्ते सत्त्वा इति ॥२१॥

तत्किं मन्यसे सुभूते अपि न्वस्ति स कश्चिद्धर्मो यस्तथागतेना-
नुत्तरां सम्यक्संबोधिमभिसंबुद्धः¹ । आयुष्मान्सुभूतिराह । नो हीदं
भगवन् नास्ति स भगवन्कश्चिद्धर्मो यस्तथागतेनानुत्तरां सम्यक्सं-
बोधिमभिसंबुद्धः । भगवानाह । एवमेतत्सुभूते एवमेतत् अणुरपि
तत्र धर्मो न संविद्यते नोपलभ्यते । तेनोच्यतेऽनुत्तरा सम्यक्सं-
बोधिरिति ॥२२॥

अपि तु खलु पुनः सुभूते समः स धर्मो न तत्र कश्चिद्विषमः ।
तेनोच्यतेऽनुत्तरा सम्यक्संबोधिरिति । निरात्मत्वेन निःसत्त्वत्वेन
निजीवत्वेन निष्पुन्नलत्वेन समा सानुत्तरा सम्यक्संबोधिः सर्वैः
कुशलैर्धर्मैरभिसंबुद्धते । तत्कस्य हेतोः । कुशला धर्माः कुशला
धर्मा इति सुभूते अधर्माश्चैव ते तथागतेन भाषिताः । तेनोच्यन्ते
कुशला धर्मा इति ॥२३॥

¹ Cf. §§ 7; 17.

यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा यावंतस्त्रिसाहस-
महासाहसे लोकधातौ सुमेरवः पर्वतराजानस्त्रावत्तो राशीन्म-
प्रानां रन्नानामभिसंहत्य तथागतेभ्योऽर्हद्वः सम्यक्संबुद्धेभ्यो
दानं दद्यात् यश्च कुलपुत्रो वा कुलदुहिता वेतः प्रज्ञापारमिताया
धर्मपर्यायादंतशश्चतुष्पादिकामपि गाथामुद्रृत्य परेभ्यो देशयेदस्य
सुभूते पुण्यस्कंधस्यासौ पौर्वकः पुण्यस्कंधः शततमीमपि कलां
नोपैति यावदुपनिषदमपि न क्षमते¹ ॥ २४ ॥

तत्किं मन्यसे सुभूते अपि नु तथागतस्यैवं भवति मया सत्त्वाः
परिमोचिता इति । न खलु पुनः सुभूते एवं द्रष्टव्यं । तत्कस्य हेतोः ।
नास्ति सुभूते कश्चित्सत्त्वो यस्तथागतेन परिमोचितः । यदि पुनः
सुभूते कश्चित्सत्त्वोऽभविष्यत्स्तथागतेन परिमोचितः स्यात् स
एव तथागतस्यात्मग्राहोऽभविष्यत्सत्त्वग्राहो जीवग्राहः पुनर्लग्ना-
होऽभविष्यत् । आत्मग्राह इति सुभूते अग्राह एष तथागतेन
भाषितः । स च बालपृथग्जनैरुद्धीतः । बालपृथग्जना इति
सुभूते अजना एव ते तथागतेन भाषिताः । तेनोच्यन्ते बाल-
पृथग्जना इति ॥ २५ ॥

तत्किं मन्यसे सुभूते लक्षणसंपदा तथागतो द्रष्टव्यः । सुभूति-
राह । नो हीदं भगवन् । यथाहं भगवत्तो भाषितस्यार्थमाजानामि
न लक्षणसंपदा तथागतो द्रष्टव्यः² । भगवानाह । साधु साधु
सुभूते एवमेतत्सुभूते एवमेतद्यथा वदसि । न लक्षणसंपदा
तथागतो द्रष्टव्यः । तत्कस्य हेतोः । सचेत्पुनः सुभूते लक्षणसंपदा

¹ Cf. § 16.

² Cf. §§ 5; 13; 20.

तथागतो दृष्ट्योऽभविष्यद्राजापि चक्रवर्तीं तथागतोऽभविष्यत् ।
तस्मान्न लक्षणसंपदा तथागतो दृष्ट्यः । आयुष्मान्सुभूतिर्भग-
वंतमेतद्वोचत् । यथाहं भगवतो भाषितस्यार्थमाजानामि न
लक्षणसंपदा तथागतो दृष्ट्यः । अथ खलु भगवांस्त्वां वेला-
यामिमे गाये अभाषत ।

ये मां रूपेण चाद्राश्वर्ये मां घोषेण चान्वगुः¹ ।

मिथ्याप्रहाणप्रसृता न मां द्रस्यन्ति ते जनाः ॥ १ ॥

धर्मतो बुद्धो दृष्ट्यो धर्मकाया हि नायकाः ।

धर्मता च न² विज्ञेया न सा³ शक्या⁴ विजानितुं⁵ ॥ २ ॥ २६ ॥

तत्किं मन्यसे सुभूते लक्षणसंपदा तथागतेनानुत्तरा सम्यक्सं-
बोधिरभिसंबुद्धा । न खलु पुनस्ते सुभूते एवं दृष्ट्यं । तत्कस्य
हेतोः । न हि सुभूते लक्षणसंपदा तथागतेनानुत्तरा सम्यक्संबो-
धिरभिसंबुद्धा स्यात् । न खलु पुनस्ते सुभूते कश्चिदेवं वदेत्
बोधिसञ्चयानसंप्रस्थितैः कस्यचिद्ब्रह्मस्य विनाशः प्रज्ञप्त उच्छेदो
वेति । न खलु पुनस्ते सुभूते एवं दृष्ट्यं । तत्कस्य हेतोः ।
न बोधिसञ्चयानसंप्रस्थितैः कस्यचिद्ब्रह्मस्य विनाशः प्रज्ञप्तो
नोच्छेदः ॥ २७ ॥

यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा गंगानदी-
वालुकासमाँल्लोकधातून्सप्तरन्परिपूर्णे कृत्वा तथागतेभ्योऽर्हं
सम्यक्संबुद्धेभ्यो दानं दद्याद्यश्च बोधिसञ्चो निरात्मकेष्वनुत्पत्ति-

¹ अन्वयः J. चान्वयो Ch. चान्वयोत् T. ² च न J. चास्य Ch. T. ³ सा J.

s Ch. T. ⁴ शक्यं J. शक्या Ch. T. ⁵ जनितुं J. T. See Childers s. v. *gānāti*.

केषु धर्मेषु क्षांतिं प्रतिलभते अयमेव ततो निदानं बहुतं
पुण्यस्कंधं प्रसवेदप्रमेयमसंख्येयं। न खलु पुनः सुभूते वोधिसत्त्वेन
महासत्त्वेन पुण्यस्कंधः परिग्रहीतव्यः । आयुष्मान्सुभूतिराह ।
ननु भगवन्^१ वोधिसत्त्वेन पुण्यस्कंधः परिग्रहीतव्यः । भगवानाह ।
परिग्रहीतव्यः सुभूते नो ग्रहीतव्यः^२ । तेनोच्यते परिग्रहीतव्य
इति ॥२८॥

अपि तु खलु पुनः सुभूते यः कश्चिदेवं वदेत्पथागतो गच्छति
वागच्छति वा तिष्ठति वा निषीटति वा शयां वा कल्पयति न
मे सुभूते भाषितस्यार्थमाजानाति । तत्कस्य हेतोः । तथागत
इति सुभूत उच्यते न क्वचिन्नतो न कुतश्चिदांगतः । तेनोच्यते
तथागतोऽर्हन्सम्यक्संबुद्ध इति ॥२९॥

यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा यावंति
चिसाहस्रमहासाहस्रे लोकधातौ पृथिवीरजांसि तावतां लोकधा-
तूनामेवंरूपं मषिं^३ कुर्यात् यावदेवमसंख्येयेन वीर्येण तद्यथापि
नाम परमाणुसंचयः तत्किं मन्यसे सुभूते अपि नु बहुः स
परमाणुसंचयो भवेत् । सुभूतिराह । एवमेतत्त्वगवन्नेवमेतत्सुगत ।
बहुः स परमाणुसंचयो भवेत् । तत्कस्य हेतोः । सचेत्त्वगवन्वहुः
परमाणुसंचयोऽभविष्यत् न भगवानवक्ष्यत्परमाणुसंचय इति ।
तत्कस्य हेतोः । योऽसौ भगवन्परमाणुसंचयस्तथागतेन भाषितः
असंचयः स तथागतेन भाषितः । तेनोच्यते परमाणुसंचय इति ॥

^१ भगवन् T. भगवं Ch. न नु भगवं J. ^२ तोदृहीतव्यः J. नोदृहीतव्यः Ch. नो गृही-
तव्यः T. ^३ न क्वचिच्चिदा T. ^४ एवंरूपमपि भाग कुर्यत् T. Ch. एवंरूपं सर्वे कुर्यत् J.

यश्च तथागतेन भाषितस्तिसाहस्रमहासाहस्रो लोकधातुरिति
अधातुः स तथागतेन भाषितः । तेनोच्यते चिसाहस्रमहासाहस्रो
लोकधातुरिति । तत्कस्य हेतोः । सचेन्नगवन् लोकधातुरभविष्यत्
स एव पिंडयाहोऽभविष्यत् यश्चैव पिंडयाहस्तथागतेन भाषितः
अयाहः स तथागतेन भाषितः । तेनोच्यते पिंडयाह इति ।
भगवानाह । पिंडयाहश्चैव सुभूते अव्यवहारोऽनभिलयः । न स
धर्मो नाधर्मः । स च बालपृथग्जनैरुक्तृहीतः ॥३०॥

तत्कस्य हेतोः^१ । यो हि कश्चित्सुभूत एवं वदेत्तात्मदृष्टिस्तथागतेन
भाषिता सच्चदृष्टिर्जीवदृष्टिः पुञ्जलदृष्टिस्तथागतेन भाषिता अपि
नु स सुभूते सम्यग्वदमानो वदेत् । सुभूतिराह । नो हीदं भगवन्नो
हीदं सुगत न सम्यग्वदमानो वदेत् । तत्कस्य हेतोः । या सा भग-
वन्नात्मदृष्टिस्तथागतेन भाषिता अदृष्टिः सा तथागतेन भाषिता ।
तेनोच्यते आत्मदृष्टिरिति ॥

भगवानाह । एवं हि सुभूते बोधिसच्चयानसंप्रस्थितेन सर्वधर्मा
ज्ञातव्या द्रष्टव्या अधिमोक्तव्याः । तथा च ज्ञातव्या द्रष्टव्या अधि-
मोक्तव्या यथा न धर्मसंज्ञायामपि प्रत्युपतिष्ठेन्नाधर्मसंज्ञायां ।
तत्कस्य हेतोः । धर्मसंज्ञा धर्मसंज्ञेति सुभूते असंज्ञैषा तथागतेन
भाषिता । तेनोच्यते धर्मसंज्ञेति ॥३१॥

यश्च खलु पुनः सुभूते बोधिसच्चो महासच्चोऽप्रमेयानसंख्ये-
याँस्त्रोकधातून्सप्तरत्नपरिपूर्णे कृत्वा तथागतेभ्योऽर्हद्वाः सम्यक्सं-
बुद्धेभ्यो दानं दद्याद्यश्च कुलपुत्रो वा कुलदुहिता वेतः प्रज्ञापार-

^१ तत्कस्य हेतोः before यो हि deest in J.

मिताया धर्मपर्यायादंतशश्चतुष्पादिकामपि गाथामुक्त्य धारयेदे-
शयेद्वाचयेत्पर्यवाप्नुयात्परेभ्यश्च विस्तरेण संप्रकाशयेत्यमेव ततो
निदानं बहुतरं पुण्यस्तंधं प्रसुनुयादप्रमेयमसंख्येयं । कथं च
संप्रकाशयेत्^१ । तद्यथाकाशे^२

तारका तिमिरं^३ दीपो मायावश्यायबुद्धुदं ।

स्वमं च विद्युदभं च एवं दृष्ट्यं संस्कृतं^५ ॥

तथा प्रकाशयेत् तेनोच्यते संप्रकाशयेदिति ॥

इदमवोचङ्गवानात्ममनाः । स्यविरसुभूतिस्ते च भिष्टुभि-
शुण्युपासकोपासिकास्ते च बोधिसत्त्वाः^६ सदेवमानुषासुरगंधर्वश्च
लोको भगवतो भाषितमध्यनंदन्निति ॥३२॥

॥ आर्यवज्रच्छेदिका भगवती प्रज्ञापारमिता समाप्ता ॥^७

^१ संप्रकाश तद्यथाकाशे T. The Japanese text varies considerably, but it may represent the original reading, viz. कथं च संप्रकाशयेत् यथा न प्रकाशयेत् तेनोच्यते संप्रकाशयेत् । तरका तिमिरं दीपो मायावस्यायबुद्धुदा सुपिनं विद्युदभं च पस्येदेवं हि संस्कृतं इति ॥ ^२ यथा-काशे Ch. ^३ रिमिरं Ch. T. ^४ मायावश्यय Ch. T. ^५ It would be easy to restore the metre by reading पश्येदेवं हि संस्कृतं, but Buddhist poets do not obey the ordinary rules of metre, or rather their rules of quantity in pronunciation differ from those of later grammarians. Svapna, 'dream,' is used as a neuter, like the Pāli supinam.

^६ ते च बोधिसत्त्वा deest in J. ^७ वज्रच्छेदिकाप्रज्ञापारमिता (सु) चः समाप्तं J.

५ व. व र. अ द. अ व शी म न. र ा श
अ श अ. म व ल. अ अ अ व. र ा अ अ व
शी म न. र ा अ. ५ श अ. व र. अ अ अ अ
अ अ. ५ श अ. अ अ. म न. अ अ अ. ५ अ.
व र. अ अ अ. ५ अ अ. म न. अ अ अ. ५ अ.
म न. अ अ. ५ अ अ. म न. अ अ अ. ५ अ.

देव देवल व व शुक्र म द्वं शुत उम शु
द्वः शुभ एव द्वं त द्वल् न शुक्र द्व एव द
द्वं शुभ द्वं द्वं द्वल् न शुक्र द्व एव द
द्वं शुभ द्वं द्वं द्वल् न शुक्र द्व एव द

३१

७१

७२

अतोहराद्वाद्वात्यिकुर्यात्प्रतिब्रह्मणात्प्रवद्यताव्यायद्वा-

प्रितः पूर्वी द्वाद्वात्यिकुर्यात्प्रतिब्रह्मणात्प्रवद्यताव्यायद्वा-

प्रवद्यताव्यायद्वा अवद्यताव्यायद्वा अवद्यताव्यायद्वा

माययात्प्रतिब्रह्मणात्प्रवद्यताव्यायद्वा ग्रन्थान्तर्मात्रात्प्रवद्यताव्यायद्वा
कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा
कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा

यद्योग्यकराग्यायद्वाद्वात्यिकुर्यात्प्रवद्यताव्यायद्वा अवद्यताव्यायद्वा
प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा
प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा
कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा
कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा कुर्यात्प्रवद्यताव्यायद्वा

मनमासगदर्तीश्वरकृत्यापमितार्थी। य वं ममाश्च तमकुमिसमद्यतरगत्यावस्थाविद्
रतिसाङ्कृतवदनमनवैष्णवस्थारामगता तालिकासद्भूतसाधमध्यवद्यादसनिनिझुप्र
दीर्घवद्वर्तीवैष्णवाधिसर्वेषह्यप्रस्थात्वतरगवद्यवाङ्कवलसमवानिवायावैष्णव
चमसामशावसीमहानगर्वायिष्णयाविद्युवृद्ध्यवद्यत्तरगवान्द्यावसीमहानगर्वायिष्ण
यवपित्राकृततत्त्वात्मावद्यवाङ्कायिष्णयात्यतिक्रम्यावद्यवद्यत्तायुर्वैष्णवका
लगुणीद्वयगवान्द्यवाङ्कवस्थावस्थायथक्षगात्मद्वज्ञानमयेविष्णवद्यतिमर्हीश्वानिग्रयम्भुयु
श्वस्थात्ववद्वलातिक्रम्यगत्तरगवान्द्यसंक्षेपसंक्षेपमन्तरगवत्यस्थानियातिरित्यनि
द्यानतरगवत्विष्णवद्विग्निगोद्दीर्घामवत्यापीद्यत्तरगवत्युनसमवनायाश्वत्तिस्थाम
व्यवद्यविद्यविद्यतिक्रम्यवान्द्यसंक्षेपमलश्वसंक्षेपमन्तरगवत्यस्थानादकंसमतुगसम्पू
क्तवद्यविक्षिणांकावग्नुलंट्युष्मिण्यवित्यायव्यमन्तरगवान्द्यनान्दिलियलगुणतरगवत्यस्थान
वहश्वाङ्कंतरगवयमास्थानवात्यावस्थवद्यवत्यागतनान्दतासगुणंवद्यनवाधिसत्त्वा
महासत्त्वामन्त्रयपृष्ठतीताश्वयरमलान्दगद्यत्तरगवान्द्यवद्यवद्यवत्यागतनान्दता
मगुणंवद्यनवाधिसत्त्वामत्तरगवान्द्यवद्यवत्यागतनान्दतासगुणंवद्यवद्यविस
त्ववानमंद्यस्तिवन्दुलयुद्यादाकुलदितीतावस्थान्दिक्षेयवित्यह्याश्वक्षविठेयपृ
दोत्तर्णश्ववयस्तरगवान्द्यवद्यवत्यागतनान्दतासगुणंवद्यवद्यवत्यागतनान्दता
वमत्तरगवाववस्थित्यन्दयपृष्ठतीतास्थवागतनवाविसत्त्वामत्तरगवद्यवत्यागता
यविद्यतास्थवाविमत्तामत्तरगवद्यवत्यागतनवाविसत्त्वामत्तरगवद्यवत्यागता

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SUKHĀVATÎ-VYŪHA
DESCRIPTION OF SUKHĀVATÎ
THE LAND OF BLISS

EDITED BY

F. MAX MÜLLER, M.A.

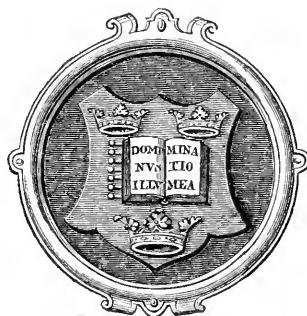
AND

BUNYIU NANJIO

PRIEST OF THE EASTERN HONGWANZI IN JAPAN

WITH TWO APPENDICES

1. TEXT AND TRANSLATION OF SAṄGHAVARMAN'S CHINESE VERSION
OF THE POETICAL PORTIONS OF THE SUKHĀVATÎ-VYŪHA
2. SANSKRIT TEXT OF THE SMALLER SUKHĀVATÎ-VYŪHA



Oxford

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II.

S U K H Â V A T Î - V Y Û H A ,

DESCRIPTION OF SUKHÂVATÎ,

THE LAND OF BLISS.

II.

S U K H Â V A T Î - V Y Ü H A .

AFTER publishing in 1880 the Sanskrit text of the Smaller Sukhâvatî-vyûha, I had hoped that the libraries of Japan or China, which had supplied the manuscripts of that shorter and probably earlier text, would furnish likewise materials for an edition of the Larger Sukhâvatî-vyûha.

There can be no doubt that the MSS. preserved in Japan, and which probably came to Japan through China, belong to an early age. The evidence on which I claimed for some of the palm-leaves, more particularly for those formerly preserved in the temple of Hôriuzi¹, the rank of the oldest among the Sanskrit MSS. now known to exist in India or any other part of the world, has not been challenged. That palm-leaf came to Japan in A.D. 609², and must therefore have been kept in China for some time before it was exported to Japan³.

Now it is well known that the Larger Sukhâvatî-vyûha was one of the most popular and most widely read books of the Buddhist Tripitaka, both in China and Japan. While of the smaller text there were three Chinese translations only⁴, the larger text is said to have been translated

¹ Catalogue of Japanese and Chinese Books and Manuscripts in the Bodleian Library, No. 45 b.

² Selected Essays, vol. ii. pp. 368-370.

³ Selected Essays, vol. ii. p. 371.

⁴ These translations are—

(1) Fo-shwo-ö-mi-tho-kiñ, lit. ‘Buddhabhâshita-amitâyus-sûtra.’ 5 leaves. Translated by Kumâragrâva, of the Latter Tshin dynasty, A.D. 384-417. No. 200 of the Chinese Tripitaka. It corresponds, with a few omissions, to the Sanskrit text, which, together with an English translation and notes, was published by me, in the Journal

twelve times into Chinese. The first, fifth, sixth, seventh, eighth, ninth, and tenth had been lost in China in A.D. 730, when the Khái-yuen-lu was compiled; so that there are now only five in existence in China and Japan. It is true that none of these five Chinese translations agrees entirely with the Sanskrit text, as it was preserved in Nepal, and that they differ also considerably from each other. The following facts, however, are the same in all the translations, and agree also with the Sanskrit text:—viz. the scene of the dialogue is always placed at Rāgagṛīha, on the mountain Gridhrakūṭa, and the principal speakers are Bhagavat or Buddha, Ānanda, and Maitreya. The subject is the description of Sukhāvatī, together with the history of Amitāyus or Amitābha, beginning with his early stage when he was as yet a Bhikshu with the name of Dharmākara, at the time of the Tathāgata Lokesvararāga.

According to the Thu-ki (No. 1487), a catalogue of the Chinese Tripitaka, compiled about A.D. 664, and the K'-yuen-lu (No. 1612), the following is a list of the twelve translations of the Larger Sukhāvatīvyūha:—

(1) Wu-liān-sheu-kiñ, ‘Amitāyus-sūtra.’ 2 fasc. Translated by Ān Shi-kāo, A.D. 148–170, of the Eastern Hān dynasty, A.D. 25–220. (Thu-ki, fasc. 1, fol. 5 b.) Lost.

of the Royal Asiatic Society, vol. xii. part ii. (1880), pp. 168–186, and afterwards in my Selected Essays, vol. ii. pp. 348–363, without the text. A fragmentary English translation of this Chinese translation, by the Rev. S. Beal, was given in his Catena of Buddhist Scriptures, pp. 378–383. A French translation, by MM. Ymaizoumi and Yamata, with the Sanskrit text, was published in the Annales du Musée Guimet, vol. ii. (1881), pp. 39–64.

(2) Siāo-wu-liān-sheu-kiñ, lit. ‘Small Amitāyus-sūtra.’ 1 fasciculus. Translated by Guzabhadra, of the earlier Sūn dynasty, A.D. 420–479. It was lost already in A.D. 730, when the Khái-yuen-lu (No. 1485), a well-known catalogue of the Chinese Tripitaka, was compiled. See the Khái-yuen-lu, fasc. 14 a, fol. 17 b.

(3) K'han-tsān-tsiñ-thu-fo-shō-sheu-kiñ, lit. ‘Sūtra on the Favour of all Buddhas and the Praise of the Pure Land (Sukhāvatī).’ 11 leaves. Translated by Hiouen-thsang, of the Thān dynasty, A.D. 618–907. No. 199. This translation is somewhat longer than Kumāragīva's, e.g. it gives the names of the Buddhas of the four corners, beside those of the four quarters and of the nadir and zenith. According to the K'-yuen-lu (No. 1612, fasc. 2, fol. 2 b), this Chinese translation is said to agree with the Tibetan translation; for which latter, see the Asiatic Researches, vol. xx. p. 439.

(2) Wu-liān-tshin-tsīn-phiñ-tañ-kiāo-kiñ, 'Amita-suddha-samyaksam-buddha-sûtra.' 3 or 4 fasc. By *K'* Leu-kiâ-khân (Lokaraksha?), A.D. 147-186, of the same dynasty as before. (*Thu-ki*, fasc. 1, fol. 4 a; *K'-yuen-lu*, fasc. 1, fol. 31 a.) First of the five translations still in existence. No. 25 of the Chinese Tripitaka.

(3) Ö-mi-tho-kiñ, 'Amita-sûtra.' 2 fasc. By *K'* *Khien*, A.D. 223-253, of the Wu dynasty, A.D. 222-280. (*Thu-ki*, fasc. 1, fol. 19 a; *K'-yuen-lu*, fasc. 1, fol. 31 b.) Second of the five translations still in existence. No. 26.

(4) Wu-liān-sheu-kiñ, 'Amitâyus-sûtra.' 2 fasc. By Khân Sañ-khái (Sañghavarman), A.D. 252, of the Wéi dynasty, A.D. 220-265. (*Thu-ki*, fasc. 1, fol. 17 b; *K'-yuen-lu*, fasc. 1, fol. 31 b.) Third of the five translations still in existence. No. 27.

(5) Wu-liān-tshin-tsīn-phiñ-tañ-kiāo-kiñ, 'Amita-suddha-samyaksam-buddha-sûtra.' 2 fasc. By Po Yen, A.D. 257, of the same dynasty as before. (*Thu-ki*, fasc. 1, fol. 18 a.) Lost.

(6) Wu-liān-sheu-kiñ, 'Amitâyus-sûtra.' 2 fasc. By Ku Fâ-hu (Dharmaraksha), A.D. 266-313, of the Western Tsin dynasty, A.D. 265-316. (*Thu-ki*, fasc. 2, fol. 2 a.) Lost.

(7) Sin-wu-liān-sheu-kiñ, 'New Amitâyus-sûtra.' 2 fasc. By Buddha-bhadra, A.D. 398-421, of the Eastern Tsin dynasty, A.D. 317-420. (*Thu-ki*, fasc. 2, fol. 23 b.) Lost.

(8) Wu-liān-sheu-*k'*-kan-tañ-kañ-kiāo-kiñ, 'Amitâyur-arhat-samyaksam-buddha-sûtra.' 1 fasc. By Ku Fâ-li, A.D. 419, of the same dynasty as before. (*Thu-ki*, fasc. 2, fol. 26 a.) Lost.

(9) Sin-wu-liān-sheu-kiñ, 'New Amitâyus-sûtra.' 2 fasc. By Pâo-yun, A.D. 424-453, of the earlier Sui dynasty, A.D. 420-479. (*Thu-ki*, fasc. 3, fol. 19 a.) Lost.

(10) Sin-wu-liān-sheu-kiñ, 'New Amitâyus-sûtra.' 2 fasc. By Dharmamitra, A.D. 424-441, of the same dynasty as before. (Khái-yuen-lu, fasc. 14, fol. 4 a.) Lost.

(11) Wu-liān-sheu-zu-lâi-hwui, 'Amitâyus-tathâgata-parshad,' i.e. the Sûtra spoken by Buddha (Fo-shwo kiñ understood) on the Tathâgata Amitâyus, at an assembly. 2 fasc. By Bodhiruki, A.D. 693-713, of the Thâi dynasty, A.D. 618-907. (*K'-yuen-lu*, fasc. 1, fol. 21 b.) Fourth of the five translations still in existence. No. 23 (5).

(12) Tâ-shań-wu-liâń-sheu-kwâń-yen-kiń, 'Mahâyânâmitâyur-vyûha-sûtra.' 3 fasc. By Fâ-hhien, A.D. 982-1001, of the later Sui dynasty, A.D. 960-1280. (*K'*-yuen-lu, fasc. 4, fol. 11 a.) Fifth of the five translations still in existence. No. 863.

None of these twelve Chinese titles reproduces the exact meaning of the title of Sukhâvatî-vyûha, or Amitâbha-vyûha; but on the contrary, almost all of them agree with the title Amitâyur-vyûha, or Amitâyus-sûtra. For the above seven missing translations, see the Khâi-yuen-lu, fasc. 14, fol. 3 b seq.

Besides the five translations, there is a work entitled Tâ-ö-mi-tho-kiń, lit. 'Large Amitâyus-sûtra,' in two fasciculi, No. 203. It was compiled by a Chinese minister, Wân Zih-hhiu, in A.D. 1160-1162, under the Southern Sui dynasty, A.D. 1127-1280, and consists of extracts from four of the five translations, Nos. 25, 26, 27, and 863. The compiler, however, did not compare those translations with the Sanskrit text, but trusted simply to his own judgment, or to the spiritual help of Avalokitesvara, for which, as he states in his preface, he had always prayed in the course of his compilation. It is curious that he does not mention Bodhiruki's translation of the same Sûtra (No. 23. 5), which was made more than four centuries before, and is much better at least than No. 863, both in contents and composition.

In the *K'*-yuen-lu (fasc. 1, fol. 21 b), Bodhiruki's translation is said to agree with the Tibetan translation, which is mentioned in the Asiatic Researches, vol. xx. p. 408.

If we examine carefully the five translations which are still in existence, we see that, besides their disagreement in minor and unimportant points, there were at least three different texts or copies of the text, differing from each other considerably. The first and second translations seem to have been made from nearly the same text, excepting that all the Gâthâs are left out in the second translation. The third and fourth translations seem to have been taken from almost the same text, excepting that the third translation has several additional chapters, which are given in the first and second translations also. The fifth translation stands by itself.

The exact relation of the Sanskrit text to the five translations may be seen from the following comparative table:—

TEXT.	1ST TRANS. 4 fasc. A.D. 147-186. By Lokaraksha.	2ND TRANS. 2 fasc. A.D. 223-253. By K' Ākien.	3RD TRANS. 2 fasc. A.D. 252. By Saṅghavarman.	4TH TRANS. 2 fasc. A.D. 693-713. By Bodhiruki.	5TH TRANS. 3 fasc. A.D. 982-1001. By Fā-hhien.
Adoration, 3 verses.					
Chap. I (pp. 1-2): 34 Srāvakas.	I, 1 a-2 b: 36 Srāvakas, 10 Bhikshūnis, 16 Upāsakas, 7 Upāśikās.	I, 1 a-1 b: 31 Srāvakas.	I, 1 a-4 b: 31 Srāvakas, 17 Bodhisattvas, with a brief account of Buddha's life as an attribute of the Bodhisattvas.	I, 1 a-4 a: 28 Srāvakas, 13 Bodhisattvas, with a brief account similar to that in the 3rd trans.	I, 1 a-1 b: 31 Srāvakas.
,, 2 (pp. 2-5).	,, 2 b-3 b.	,, 1 b-3 a.	,, 4 b-5 b.	,, 4 a-5 b.	,, 1 b-2 a.
,, 3 (pp. 5-7): 81 Buddhas.	,, 3 b-4 b: 37 Buddhas.	,, 3 a-4 b: 34 Buddhas.	,, 5 b-6 b: 54 Buddhas.	,, 5 b-6 b: 41 Buddhas.	,, 2 a-4 a: 38 Buddhas.
,, 4 (pp. 7-9): 10 verses.	,, 4 b-6 b: 10 verses, of 8 lines, each line consisting of 5 characters.	,, 4 b-5 a: the subject of verses is briefly given in prose.	,, 6 b-8 a: 10 verses, of 8 lines, each line consisting of 4 characters.	,, 6 b-7 b: 10½ verses, of 4 lines, each line consisting of 7 characters.	,, 4 a-5 a: 9 verses, of 4 lines, each line consisting of 7 characters.
,, 5 (pp. 9-10).	,, 6 b-7 a.	,, 5 a.	,, 8 a-8 b.	,, 7 b-8 a.	,, 5 a-5 b.
,, 6 (p. 10).	,, 7 a-7 b.	,, 5 a-6 a.	,, 8 b-9 a.	,, 8 a-8 b.	,, 5 b-6 a.
,, 7 (pp. 10-11).			,, 9 a.	,, 8 b.	,, 6 a.
,, 8 (pp. 11-21): 46 prani- dhānas.	,, 7 b-11 a: 24 pra- nidhānas.	,, 6 a-11 a: 24 pra- nidhānas.	,, 9 a-15 b: 48 pra- nidhānas.	,, 8 b-15 b: 48 pra- nidhānas.	,, 6 a-12 b; II, 1 a- 2 a: 36 prani- dhānas.
,, 9 (pp. 21-24): 12 verses.			,, 15 b-16 b: 11 verses, of 4 lines, each line consisting of 5 characters.	,, 15 b-16 b: 12 verses, of 4 lines, each line consisting of 7 characters.	II, 2 a-3 a: 13 verses, of 4 lines, each consisting of 5 characters.
,, 10 (pp. 25-28).	,, 11 a-11 b.	,, 11 a-11 b.	,, 16 b-18 a.	,, 17 a-19 a.	,, 3 a-5 a.
,, 11 (p. 28).	,, 15 b-16 a.	,, 15 b.	,, 18 a.	,, 19 a-19 b.	,, 5 a-5 b.
,, 12 (pp. 28-30).	,, 11 b-15 a.	,, 11 b-14 b.	,, 19 a-20 a.	,, 19 b-20 a.	,, 5 b-6 a.
	,, 15 a-15 b: the son of King Agāt- tasatrū, together with 500 sons of the Sreshṭhin or rich merchant, Kālavat(?), came to hear Buddha's sermon on the 24 pranidhānas.	,, 14 b-15 b: like 1st trans.			
,, 13 (pp. 30-32).			,, 20 a-21 a.	,, 20 a-20 b.	,, 6 a-7 a.
,, 14 (p. 32).			,, 20 a.	,, 20 b-21 a.	
,, 15 (pp. 32-33).	,, 16 a.	,, 15 b-16 a.	,, 18 a-18 b.	,, 21 a.	,, 7 a-7 b.
,, 16 (pp. 33-36).	II, 1 b-4 a.	,, 22 a-23 b.	,, 21 a-22 a, 27 a.	,, 21 a-22 a; II, 4 b-5 a.	,, 7 b-8 b.
,, 17 (pp. 36-37).	I, 16 a-16 b; III, 4 a-7 a.	,, 16 a, 39 b-42 a.	,, 18 b-19 a.	II, 1 a-1 b.	,, 8 b-9 a.
,, 18 (pp. 37-40).	,, 18 a-20 b; II, 4 b.	,, 17 b-19 b, 24 a- 24 b.	,, 23 a-24 b.	,, 1 b-3 a.	,, 9 a-10 a.
,, 19 (pp. 40-42).	,, 16 b-18 a, 20 b; II, 12 b-13 b.	,, 16 a-17 b, 19 b- 20 a, 30 a-31 a.	,, 24 b-25 a.	,, 3 a-3 b.	,, 10 a-10 b.

TEXT.	1ST TRANS. 4 fasc. A.D. 147-186. By Lokaraksha.	2ND TRANS. 2 fasc. A.D. 223-253. By K' Khien.	3RD TRANS. 2 fasc. A.D. 252. By Saṅghavarman.	4TH TRANS. 2 fasc. A.D. 693-713. By Bodhiruci.	5TH TRANS. 3 fasc. A.D. 982-1001. By Fā-hhiien.
Chap. 20 (p. 42).	I, 20 b-22 a; II, 1 a-1 b.	I, 20 a-22 a.	I, 25 a-26 a.	II, 3 b-4 a.	II, 10 b-11 a.
" 21 (pp. 43-44).	II, 5 a-5 b. " 5 b-6 b: on the comfortable state of the Bo- dhisattvas and Arhats after their bathing.	" 24 b-25 a. " 25 a-26 a: like 1st trans.	" 26 a-27 a.	" 4 a-4 b. "	" 11 a-11 b. "
" 22 (p. 44).				" 5 a.	" 11 a-11 b.
" 23 (p. 44).				" 5 a-5 b.	" 11 b.
" 24 (pp. 44-45).			II, 1 a.	" 5 a-5 b.	" 11 b.
" 25 (pp. 45-46): 5 verses.					
" 26 (pp. 46-47).	III, 7 a-8 a.	II, 1 a-2 a.	" 1 a.	" 5 b.	" 11 b-12 a.
" 27 (p. 47).	" 8 a-10 b.	" 2 a-4 b.	" 1 a-1 b.	" 5 b-6 a.	" 12 a-12 b.
" 28 (pp. 47-48).	" 10 b-13 b.	" 4 b-7 b.	" 1 b-2 a.	" 6 a-6 b.	" 12 b.
" 29 (p. 48).	II, 15 a-16 b.	I, 32 a-32 b.	" 2 a-2 b.	" 6 b.	" 12 b-13 a.
" 30 (p. 48).	" 13 b-19 a: 21 verses, of 4 lines, each line con- sisting of 6 char- acters.	" 2 b-4 a: 20 verses, of 4 lines, each line con- sisting of 5 cha- racters.	" 2 b.	" 6 b-7 a.	III, 1 a-1 b.
" 31 (pp. 49-54): 19½ verses.	" 20 b-25 a: a dialogue be- tween Buddha and Agita.	" 32 b-36 a: like 1st trans.	" 7 a-8 a: 12½ verses, of 4 lines, each line con- sisting of 7 cha- racters.	" 7 a-8 a: 12½ verses, of 4 lines, each line con- sisting of 7 cha- racters.	" 1 b-2 b: 10 verses, of 4 lines, each line con- sisting of 7 cha- racters.
" 32 (pp. 54-55).	" 4 a-4 b.	" 23 b-24 a.	I, 22 a-23 a.	I, 22 a-23 a.	" 2 b-3 b: a dia- logue between Bhagavat and Ayalokitevara.
" 33 (pp. 55-56).	" 25 a-25 b.	" 36 a-36 b.	II, 5 a.	II, 8 a.	" 3 b-4 b.
" 34 (p. 56).	III, 1 a-4 a: Bud- dha's speech to Agita.	" 36 b-39 b: like 1st trans.	" 5 a.	" 8 a-8 b.	" 4 b.
" 35 (p. 56).					" 4 b-5 a.
" 36 (pp. 56-57).	II, 6 b-12 b.	" 26 a-30 a.	" 5 a-5 b.	" 8 b.	
" 37 (pp. 57-58).	" 13 b-15 a: a de- scription of the scene of Ami- tāyus' preaching the law.	" 31 a-32 a.	" 5 b.	" 8 b.	
" 38 (pp. 58-62).	III, 13 b-22 a; IV, 1 a-15 a: a full instruction on morality, given by Buddha to Maitreya.	II, 7 b-28 b: like 1st trans.	" 5 b-6 a.	" 8 b-9 b.	
" 39 (pp. 62-64).	IV, 13 a-15 a.	" 28 b-30 b.	" 6 b-8 b.	" 9 b-13 a.	" 5 a-6 b.
" 40 (pp. 64-65).			" 8 b-22 b: like 1st trans.		
" 41 (pp. 65-69).					

TEXT.	1ST TRANS. 4 fasc. A.D. 147-186. By Lokaraksha.	2ND TRANS. 2 fasc. A.D. 223-253. By K' Khien.	3RD TRANS. 2 fasc. A.D. 252. By Saṅghavarman.	4TH TRANS. 2 fasc. A.D. 693-713. By Bodhiruci.	5TH TRANS. 3 fasc. A.D. 982-1001. By Fā-hien.
Chap. 42 (pp. 69-71). 15 Buddhas.	IV, 15 a-17 a: 13 Buddhas.	II, 30 b-32 b: 13 Buddhas.	II, 25 a-26 b: 13 Buddhas.	II, 17 a-18 a: 13 Buddhas.	III, 9 b-11 a: 13 Buddhas.
.. 43 (pp. 71-73).	.. 17 a-18 b.	.. 32 b-33 b.	.. 26 b-27 b.	.. 18 a-20 b.	.. 11 a-11 b.
.. 44 (pp. 73-75): 10 verses.	II, 19 a-20 a: 11 verses of 4 lines, each line consisting of 6 characters.		" 4 a-5 a: 10 verses of 4 lines, each line consisting of 5 characters.	" 20 b-21 b: 10½ verses of 4 lines, each line consisting of 7 characters.	" 11 b-12 a: 5½ verses of 4 lines, each line consisting of 7 characters.
.. 45 (pp. 75-76).	IV, 18 b.	.. 33 b-34 a.	.. 27 b.	.. 21 b-22 a.	.. 12 b-13 a.
.. 46 (pp. 76-77).	.. 18 b.	.. 34 a.	.. 27 b-28 a.	.. 22 a-22 b.	.. 13 a.
.. 47 (p. 77).				.. 22 b.	.. 13 a.

Among the five translations in existence, the third translation has always been considered the best in China and Japan. There are numerous commentaries on it, compiled by Chinese and Japanese Buddhist priests who belonged to various schools.

There is a third Sūtra on the description of Sukhāvatī, which was translated into Chinese twice, with the same title as the Fo-shwo-kwân-wu-liâi-sheu-fo-kiñ, lit. 'Buddhabhâshita-amitâyur-buddha-dhyâna(?)-sûtra.' Sometimes the seventh character 'fo' or 'Buddha' is omitted. Both translations were made under the earlier Sui dynasty, A.D. 420-479, by two Indians, named Kâlayasas and Dharmamitra respectively. Dharmamitra's translation had been lost in A.D. 730, when the Khâi-yuen-lu was compiled.

This translation by Kâlayasas (A.D. 424, No. 198), Saṅghavarman's translation of the Larger Sukhāvatī-vyûha (A.D. 252, No. 27), and Kumâragîva's translation of the Smaller Sukhāvatī-vyûha (about A.D. 405, No. 200) are called the Three Sûtras of the Pure-Land sect, in China and Japan. Neither the Sanskrit text nor the Tibetan translation of the Sûtra on Sukhāvatī, translated by Kâlayasas, is yet known. But it is equally famous, being commented on by several learned priests. The Sanskrit title of this Sûtra may also have been Sukhāvatī-vyûha, as it contains a minute account of both the animate and inanimate objects in Sukhāvatī, which are to be meditated on by the believers in Amitâyus. The objects are divided into sixteen classes, so that the Sûtra is sometimes called Shi-liu-kwân-kiñ, lit. 'Sûtra of the Sixteen Kinds of Meditation.'

The Three Sûtras of the Pure-Land sect above mentioned are

commonly called (1) Tâ-kiñ (Dai-kio) or 'Large Sûtra,' (2) Kwân-kiñ (Kwan-gio) or 'Sûtra of Meditation,' and (3) Siâo-kiñ (Shio-kio) or 'Small Sûtra.'

But although the Sukhâvatî-vyûha and, more particularly, the Larger Sukhâvatî-vyûha, was so widely studied, translated, and commented upon in China and Japan, all efforts for obtaining a MS. of the Sanskrit text, either from Japan or from China or from Corea, have hitherto proved vain, and even the hope of future success has been very much reduced.

I had a visit last year from a Chinese Buddhist, an excellent scholar, Yang Wen-hoei, who has devoted the whole of his life, in connection with his friend Miâo-khung (died in 1881), to a new edition of the Chinese Tripitaka. He had travelled for that purpose during thirteen years, collecting alms to enable him to defray the expense of his costly undertaking. He has published already more than 3000 volumes, and he thinks it will take him ten or twenty years more to finish his task. The Chinese Government does not help him, as few only among the officials now believe in Buddhism. He therefore follows, as he said, the old maxim of 'gathering the hairs from under the arm-pit of foxes, and thus making a garment.' He publishes as much as he can with the alms he is able to collect.

When I asked him whether in his travels from monastery to monastery he had ever met with any Sanskrit or Pâli MSS., he told me that he had never seen any, and that there was at present hardly a single Chinese priest who knew Sanskrit. And when I inquired what he thought could have become of the Sanskrit MSS. which, as we know, were exported from India to China in very large numbers, from the first to at least the twelfth century, he replied that since the time of the Thang and Sung dynasties (A.D. 618-1280) several old pagodas had been burnt, and that the MSS. had most likely perished with them. However, as Sanskrit MSS. had formerly been preserved in such places as Shen-si (the eighth of the eighteen provinces of modern China), Shan-si (the sixth), Ho-nan (the seventh), and Peking, he promised, after his return to his own country, to visit these Northern places, in order to ascertain whether any Sanskrit MSS. might still be discovered there.

When all hope of new material had thus for the present, at least, to be surrendered, it became a question whether it would be possible or desirable to attempt to restore a text of the Larger Sukhâvatî-vyûha

with the MSS. now at hand. There are five MSS. in Europe: one at the Royal Asiatic Society in London (A), one in the Bodleian Library (B), one at Cambridge (C), and two at Paris (P and p)¹.

Four of these, A, B, C, and P, have been copied and carefully collated by Mr. Bunyiu Nanjo and Mr. Kasawara; one, p, has been consulted in certain passages only.

When I endeavoured with these materials to restore a text, I soon found that the task was almost impossible. All these MSS. come from one and the same country, from Nepal, and in all difficult passages they almost always share the same corruptions and omissions.

I pointed out on a former occasion that these corruptions must have crept into the Sanskrit texts of the Northern Buddhist literature at a very early time, even before the time when the Chinese translations were made, for we find that some of these translations presuppose corruptions which we now find in our Nepalese MSS., but which we can easily prove to be corruptions.

Thus we read in the Lalita-vistara (ed. Calc. p. 543, l. 8):—

*Kakshur anityam adhruvam tatha srotaghrānam gihvāpi,
Kāya-mana-duḥkhā anātma api riktaśvabhāvāsūnyāḥ.*

Here the metre shows that we must omit *gihvāpi* in the first, and *Kāya-mana* in the second line. They are additions, and very natural additions, to the original text. But when we take Divākara's translation, the Fāṇi-kwāñi-tâ-kwāñi-yen-kiñ, which was made about A. D. 685, we find both *gihvāpi*, 'also the tongue,' and *Kāya-mana*, 'body and mind,' reproduced, and we find exactly the same in the far later Tibetan version.

In the same chapter (p. 527), after Upaka had asked Bhagavat how he could bear witness of himself, and claim for himself the names of Arhat and *Gina*, Buddha answers:—

*Ginā hi mādrisā gñeyā ye prāptā āsravakshayam
Gitā me pāpākā dharmās tenopagino hy aham.*

Here the last pâda is clearly wrong in metre and matter. There is no such word as *upagina*, and the Pâli version of the same verse (Mahâvagga, vol. i. p. 8) shows that the Sanskrit text must have been 'tenopaka gino hy aham,' the sense being, 'Those who, like me, have reached the

¹ Selected Essays, vol. ii. pp. 343-345.

destruction of all frailties are to be known as *Ginas*; all evil dispositions have been conquered by me, therefore, O Upaka, I am a *Gina*, a conqueror.'

Here, again, there is no trace of the vocative Upaka, O Upaka! in Divâkara's translation; and, whatever the Chinese translator may have had before him, it could hardly have been tenopaka gino hy aham.

The fact is, that it would be almost impossible to restore a correct and readable text of any single page of the *Sukhâvatî-vyûha*, if it were not for the great uniformity of Buddhist phraseology, and the constant repetitions of the same words and the same phrases.

Take such a passage as p. 41, l. 3. Here the MSS. read:—

A. C. औदारिज्ञुक्तवतीकाराहारामाहरंति ।

B. औदारियुक्तवतीकाराहारामाहरंति ।

P. औदारिज्ञुक्तवतिकाराहरामाहरंति ।

I have printed औदारिक्यूपफाणीकाराहारमाहरंति, and I believe, after reading the Lalita-vistara, p. 331, ll. 5-7, most scholars will agree that the emendation, though bold, is certain.

I had hoped at first that, more particularly for difficult passages, the Chinese translations would have been of great assistance. But, with few exceptions, they have proved of very little use. The Chinese translators, if they were Chinese, do not seem to me to have possessed, as a rule, such a knowledge of Sanskrit as would enable them to make out really difficult passages. They therefore either pass them by, or give the general meaning only, and in some cases a decidedly wrong meaning. The impression left on my mind, after reading some of those Chinese translations, is that they often contain the result of a conversation between an Indian and a Chinese Buddhist; the former explaining rather than translating the words of the original, the latter writing down something that should convey the meaning and be intelligible to Chinese readers.

In some cases the misunderstandings in the Chinese translations are due to the indistinctness of the Sanskrit MSS. Thus in the Lalita-vistara, p. 24, l. 4, the Sanskrit text speaks of the king of Hastinâpura, pândava-kula-prasûta, 'born of the race of the Pândavas.' Divâkara, in his Chinese translation, gives at first the name of the Pândavas rightly, but when he comes to the reasons why the Bodhisattva should not be

born in the family of the king of Hastinâpura, he writes : ‘ Because that king is a eunuch.’ Nothing is said of this in the Sanskrit text, and we can only suppose that the Chinese translator or his assistant misread पांडव for पंडक.

I therefore should have preferred to give up the idea of publishing the Sanskrit text of the Sukhâvatî-vyûha, at least for the present, hoping that better MSS. might still be discovered. But my two pupils were very anxious to carry back with them to their own country a Sanskrit text of a work which is of the highest importance to their coreligionists in China and Japan.

The two texts of the Sukhâvatî-vyûha, the smaller and the larger, and the Amitâyur-buddha-dhyâna-sûtra, form together the whole foundation of their religion, while all the other canonical books of the Tripitaka possess in their eyes a secondary authority only. That religion counts millions of followers in China and Japan. It may be called a branch of Buddhism, but on some of the most essential points of religion it differs so widely from what we are accustomed to understand by Buddhism, that much confusion would be avoided by assigning to it a different name altogether. Whereas the religion of Ceylon, Burmah, and Siam may well be called Buddhism, as being founded on the personal teaching of Buddha Sâkyamuni, there is another religion in China, Japan, and Corea, in which the Buddha Sâkyamuni plays a very subordinate part, having only to proclaim the teaching of former Buddhas. As the highest object of this teaching is the attainment of Bodhi or Samyak-sambodhi, Bodhism might be a useful name to distinguish that religion from Buddhism.

To this religion of Bodhism belongs the sect of the ‘ Pure Land,’ and to this sect of the ‘ Pure Land’ belong the two priests, who came to Oxford in 1879 to study Sanskrit with a special view of reading their sacred writings in the original Sanskrit, and testing the correctness of the various and considerably varying Chinese translations to which the members of the Shin-shiu sect have hitherto looked as their highest authorities in matters of faith. They and their coreligionists knew, of course, that the five Chinese translations of the Larger Sukhâvatî-vyûha could not all be correct ; but in order to know which of them was right in any particular place, they felt that it was absolutely necessary to have recourse to the Sanskrit original, from which every one professes to be taken.

Under these circumstances I thought it right to do what could be

done in order to publish a readable and, with the exception of a few corrupt passages, a correct text of the Larger Sukhāvatī-vyūha. I trust that, even though far from perfect, this edition will be productive of some practical good in Japan and China, while I have no doubt that in Europe critical scholars will accord to it the same indulgence which every *editio princeps* has a right to claim, particularly in a branch of literature hitherto almost unexplored.

The first text composed in this peculiar Buddhist Sanskrit, the Lalitavistara, was published at Calcutta, in 1853–1877, by Rajendralal Mitra.

This was followed in 1873 by the Kâranda-vyūha, published at Calcutta by Satyavrata Samasrami.

In Europe the first attempt at a critical edition of a Sanskrit Buddhist text was made by myself in publishing, with the help of MSS. from Japan, the text and translation with notes of the Smaller Sukhāvatī-vyūha¹.

This was followed by an abridgment of the Meghasûtra, with translation and notes, published by Mr. Cecil Bendall, in the Journal of the Royal Asiatic Society, 1880.

In 1881 appeared my edition of the text of the Vagrakkhedikâ, the Diamond-cutter, based upon MSS. from Japan, in the *Anecdota Oxoniensia*, Aryan Series, vol. i. part i.

The last and most important contribution to this new branch of Sanskrit scholarship is the edition of the Mahâvastu, published in 1881, by M. Senart.

These few texts, with the addition of some shorter extracts published from time to time by Hodgson, Burnouf, Foucaux, and Feer, are all that we possess as yet of Buddhist Sanskrit literature; and those who have worked in this recently opened mine, know best themselves how uncertain the ground still is on which they have to stand and to carry on their work.

There is, however, a great difference between the prose and the poetical portions of these Sanskrit texts. The prose portion can be restored with greater certainty and tolerable accuracy, not so much with the help of MSS. which, with the exception of those coming from Japan, seem to be the very worst of Sanskrit MSS., as by means of the constant repetitions and the almost stereotyped character of the general style of these Buddhist Sûtras. It will be seen that in the prose portions I have often

¹ Journal of the Royal Asiatic Society, 1880; Selected Essays, vol. ii. p. 313.

taken very great liberties with the MSS., knowing with almost absolute certainty what was the only possible reading. I had also for these prose portions the assistance of the grammar which, though by no means Pāzinean, is yet not without definite rules. Another liberty I have taken was to add numbers to the long strings of names.

But in the metrical portions the difficulties are far greater. The metrical dialects of the Buddhist Sūtras have never, so far as we know, been studied grammatically by native scholars. For Pāli and for other Prākrit dialects we have native grammarians who tell us, at all events, what they thought to be the correct forms. But for the so-called Gāthā dialects we are left without any such help. The MSS. are written by scribes who, whether they were learned or unlearned, had nothing to guide them, whose great temptation, if they were scholars, was to discover Sanskrit forms under Prākrit disguises¹, or who, if they knew what diplomatic accuracy meant, were left to decipher, as well as they could, the very peculiar and, in some cases, very uncertain letters of the ancient MSS. before them². Burnouf ascribed the introduction, if not the invention, of new words, such as the Pāli Kāturanta, instead of the Sanskrit Katuraṅga, to the ambiguity of the letters of the ancient alphabets³.

¹ See on this point the excellent remarks of M. Senart, in the Introduction to his edition of the Mahāvastu, p. xiii.

² The following is a list of letters most likely to be mistaken for each other; see Klatt, De Cānakyaē Sententiis, 1873; Senart, Mahāvastu, vol. i. p. xi:—

६	०	ग	श	न	भ	म	स	व	श
८	१	र	ष	त	त	त	त	श	ष
९	०	द	श	न	न	न	न	ष	स
५	४	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
४	१	त	त	त	त	त	त	स	त
३	०	त	त	त	त	त	त	स	त
८	७	त	त	त	त	त	त	स	त
५	६	त	त	त	त	त	त	स	त
२	४	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	३	त	त	त	त	त	त	स	त
२	१	त	त	त	त	त	त	स	त
३	०	त	त	त	त	त	त	स	त
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५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
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५	०	त	त	त	त	त	त	स	त
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५	०	त	त	त	त	त	त	स	त
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८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
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३	१	त	त	त	त	त	त	स	त
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२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
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५	०	त	त	त	त	त	त	स	त
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५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
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५	०	त	त	त	त	त	त	स	त
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२	०	त	त	त	त	त	त	स	त
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८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
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८	०	त	त	त	त	त	त	स	त
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२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स	त
३	१	त	त	त	त	त	त	स	त
८	०	त	त	त	त	त	त	स	त
५	२	त	त	त	त	त	त	स	त
२	०	त	त	त	त	त	त	स	त
३	४	त	त	त	त	त	त	स	त
८	१	त	त	त	त	त	त	स	त
५	०	त	त	त	त	त	त	स	त
२	३	त	त	त	त	त	त	स</td	

All I can pretend to have done in these so-called Gâthâ-portions is, for all difficult passages, to have put the reader in possession of the evidence supplied by the four MSS., and to have given the rest as the MSS., the metre, and the grammar, so far as they are known, seemed to require. I make no secret of my own dissatisfaction with the little I have been able to do. Still a beginning has to be made, and the difficulties which we have to encounter in these *editiones principes* are after all the same which the classical scholars of the fifteenth century had to face, and which they faced manfully. Many a corrupt passage had to be allowed to stand, and was repeated again and again in subsequent editions, till at last a wider knowledge of the literature and the greater critical ingenuity of later scholars have slowly purified our Greek and Latin texts. It will be the same, I hope, with these texts, and I have little doubt that the Sanskrit scholars of the future will make allowance for the difficulties which we, poor beginners, had to encounter, and be more sparing than certain classical scholars in their use of *inepte* and *absurde*, when hereafter they come to publish their critical editions of these Sanskrit texts.

If I have erred, it is, I believe, in having often allowed the readings of the MSS. to remain, when it would have been easy to alter them. Thus on p. 8, l. 17, I have, on the strength of all the MSS., retained árabhidhya, though it would have been easy to change it into árabhishya. In a language which allows such gerunds as *kritvanâ*, *srunitvâ*, *srinuya*, *sunitvâ*, *sunitya*, *prâpunitvâ*, *gahitvâ*, *gahya*¹, *buddhitvâ*, *karitya*, *kariyâna*, *sthîhiya*, *dadiya*, *dadia*, etc., I thought that a termination *dhya*, representing the Vedic *dhyai*, might not be impossible; but I must confess that I have never met with an analogous form².

On p. 7, l. 13, *bhosihu* is no doubt a very irregular form, but I left it, because we have the Pâli *ahosi*, which would presuppose a possible Gâthâ form *abhosishuh*, instead of the more regular *abhûshishuh*³. The use of s for sh we have in such words as *uposatha*, *upanisâ* (or *upaniśâ*), etc.⁴

¹ On p. 8, l. 1, I have left *gâhyâ*, for *gahya*; see E. Müller, *Der Dialect der Gâthâs*, p. 30.

² See Muir, *Sanskrit Texts*, vol. ii. pp. 119, 121; E. Müller, *Der Dialect der Gâthâs*, p. 29.

³ See Muir, *Sanskrit Texts*, vol. ii. p. 119; E. Müller, *Der Dialect der Gâthâs*, p. 29.

⁴ See Senart, l. c. p. xv.

On p. 19, l. 4, I have left *samānāḥ*, even in the prose portion, as corresponding to the Pāli participle *samāno* for *sat*.

As we have the Vedic forms in *ebhiḥ* frequently used in the Gāthā portions, I have hesitated to suppress the form *ebhi*, apparently a singular (like Latin *ibi*), in such passages as p. 7, l. 13; p. 8, l. 8.

There can be no doubt that the Gāthā dialect admits locatives in *smi* and *smin*, such as *kshanasmi* and *kshanasmin*, also *girisnī* and *girismin*. Still occasionally the MSS. are so consistent in writing *kshane 'smi*, that one fears to correct it, although we actually find such phrases as *kshanasmi tasmin*. (Saddharma-puṇḍarīka, v. 60.)

The metre is often a great help in restoring the text of the Gāthā portions, but here again the license of lengthening short, and shortening long vowels, is evidently very great; and it is by no means clear, whether we should always write a long syllable short, because it counts as a short, and vice versa. Thus on p. 8, l. 9, I have written *bhavishyāmi*, but on the same page, l. 17, I have retained *gaṅgā*, though one MS. writes *gagā*. Again, on the same page, l. 7, the last syllable of *samādhitas* is used short, though followed by *ka*.

On all these points I can speak with great hesitation only. We want a far larger number of texts before we can hope to arrive at safe conclusions. But the more I see of this peculiar Sanskrit, the more I feel convinced that we have in it something really historical, a language not bent and fashioned according to the rules of grammatical schools, but a language such as it was really spoken in different parts of India, before the Renaissance of Sanskrit Literature, about 400 A.D. I look upon the Gāthā portions, though far less grammatical, as decidedly older than the prose portions, and I think we can even now distinguish between at least two varieties of Gāthā language, that of the story itself, generally introduced by *tatredam ukyate*, and that of poetical portions interspersed in the prose story¹. There is also a marked difference between the Gāthā dialect of the Mahāvastu and that of the Sukhāvatī-vyūha, and we shall probably not go far wrong, if we ascribe these dialectic varieties to the different localities in which certain Buddhist schools took their origin. In that case the dialect which we commonly call Pāli, would likewise have to be considered as an ancient local dialect, phonetically

¹ See E. Müller, Der Dialect der Gāthās, p. 3.

far more corrupt than the Gāthā dialects, but grammatically far more perfect, owing chiefly, I believe, to the scientific grammatical treatment which it received in India itself from a very early time.

I have only to add that the credit, and likewise the responsibility, for the accurate collation of the four MSS. of the Sukhāvatī-vyūha belongs to my friend and pupil, Mr. Bunyiu Nanjo. To him is also due the translation of the Chinese version of the Gāthā portions occurring in the Sukhāvatī-vyūha, printed with the Chinese text, at the end of this edition, pp. 79–91.

For the sake of students in Japan and China, and chiefly for the benefit of the members of the Shin-shiu sect, I have added the text of the Smaller Sukhāvatī-vyūha, which, though printed in the Journal of the Royal Asiatic Society, is difficult to obtain in those distant countries.

A short account of the Shin-shiu Sect, or, as it is called in China, the Sect of the ‘Pure Land,’ i. e. Sukhāvatī, from the pen of Mr. Bunyiu Nanjo, will show the true importance of the texts here published in the history of religious thought, and prove, I hope, acceptable to European students of religion to whom hitherto this important branch of Buddhism or Bodhism has been but little known.

HISTORY OF THE ‘PURE-LAND’ SECT, IN CHINA AND JAPAN.

In China, this sect dates from the fourth century. In A.D. 381 there was a priest named Hwui-yuen, a disciple of Tâo-ân, who founded a monastery on the Lü-shan or the Lü hill. Afterwards he had another monastery built on the east of the hill, where he had a pond dug, in which he planted a white lotus. The twelve leaves of the lotus flower were made to turn according to the waves, and this was used for dividing the day and the night into portions of six hours each. Here Hwui-yuen with his fellow-believers practised his religion, meditating on Amitâyus. After a time there came together one hundred and twenty-three men, who embraced the same belief. Hwui-yuen at once installed the images of the ‘Three Holy Beings of the Western Quarter,’ namely, Buddha Amitâyus or Amitâbha, and the two Bodhisattvas Avalokitesvara

and Mahāsthāmaprāpta. Thus he established his school, which was called Po-lien-shö, or White-Lotus School. One of his friends composed a prayer, and others wrote hymns on the Buddhānusmṛiti-samādhi, or the ‘meditation called intense thought on Buddha Amitāyus,’ wishing to be born in his Pure Land after death.

Hwui-yuen sent some of his disciples to India and collected some Sanskrit texts. He also introduced many Sūtras and Vinaya works from other parts of China. He invited Buddhabhadra, and translated some Sanskrit texts with him. These were not, however, the works containing the description of Sukhāvatī. He himself wrote a treatise on the nature of Dharma, in which he asserted the eternity of Nirvāna. This treatise is said to have been approved by Kumāragīva, who was his contemporary. Hwui-yuen died in A.D. 416¹.

Besides the Smaller Sukhāvatī-vyūha, Kumāragīva translated, about A.D. 405, Nāgārguna’s Dasabhūmi-vibhāshā-sāstra, No. 1180 of the Chinese Tripitaka. In the ninth of the 35 chapters of this Sāstra, Nāgārguna explains the doctrine of Amitāyus or Amitābha, as taught by Buddha in both the large and small texts of the Sukhāvatī-vyūha, Nos. 23(5), 25, 26, 27, 863 (large), 199, 200 (small). Nāgārguna (Luin-shu, or Riu-siu) is therefore looked upon as the first patriarch after Buddha in teaching this doctrine; though there was Asvaghosha before him in India, who quotes a Sūtra which seems to be the Sukhāvatī-vyūha. Asvaghosha’s work — ‘Mahāyāna-sraddhotpāda-sāstra,’ Nos. 1249, 1250 — was not translated into Chinese till A.D. 553.

In his work above mentioned (chap. 9 of No. 1180), Nāgārguna introduces a famous simile, when he says: ‘There are innumerable gates or forms of the Law of Buddha, just as there are paths in the world either difficult or easy. To travel by land on foot is painful, but to cross the water by ship is pleasant. The way of the Bodhisattvas is the same. Some are practising (religious austerities) diligently with pain, others are able to attain to the state of “not returning again” (Avaivartya) by means of the easy practice, viz. by faith (in Amitāyus)².’

In A.D. 529, Bodhiruci translated a short treatise on the Sukhāvatī-

¹ Kāo-saī-kwhan, No. 1490, fasc. 6, fol. 1 a seq. Tsīn-thu-shaī-hhien-lu, fasc. 2, fol. 1 a seq.

² For the life and works of Nāgārguna, see the Tsīn-thu-shaī-hhien-lu, fasc. 1, fol. 21 b seq., and No. 3 in Appendix I of my Catalogue of the Buddhist Tripitaka.

vyûha, written by Vasubandhu (Thien-tsin, or Ten-zin)¹. It is entitled Aparimitâyus-sûtra-sâstra, or 'Amitâyus-sûtra-upadesa,' No. 1204. On account of the authorship of this treatise, Vasubandhu is looked upon as the second patriarch in teaching the doctrine of Amitâyus or Amitâbha.

It was this Bodhiruki who blamed the Chinese priest Thân-lwân (Don-ran), when the latter asked him whether there was in the Law of Buddha a way of having a long life and even escaping from death. Bodhiruki showed Thân-lwân the Sûtra of the Sixteen Kinds of Meditation (on Sukhâvatî),—No. 198, translated A.D. 424,—and explained to him that a man who learns this Sûtra only, can be freed from all troubles and obtain a very long life, a life of immeasurable or incomparable length. Thân-lwân then wrote a commentary on Vasubandhu's treatise on the Sukhâvatî-vyûha, in which he quotes Nâgârguna's work already alluded to. He also composed many verses in praise of Amitâyus and his Sukhâvatî, and of Nâgârguna. Thân-lwân (Don-ran) is the third of the seven patriarchs of the doctrine of Amitâyus, according to the Shin-shiu. He died in A.D. 542².

In A.D. 628, Tâo-kho (Dô-shaku), the fourth patriarch of the Shin-shiu, died. He left one work, which is a collection of accounts concerning the doctrine of Amitâyus. He honestly followed the example of Thân-lwân, and deeply meditated on Amitâyus, repeating the name of this Buddha 70,000 times every day³.

His immediate disciple Shân-tâo (Zen-dô), the fifth patriarch of the Shin-shiu, is very famous, as he wrote five works on this doctrine, and taught the people most diligently. One of his five works is a commentary on the Sûtra of the Sixteen Kinds of Meditation. He was the greatest teacher of this doctrine in China⁴.

Both before and after these three Chinese patriarchs, there were numerous priests and laymen in China, who are said to have followed this doctrine, though their views were not always the same as those of

¹ For the life and works of Vasubandhu, see the Tsîn-thu-shań-hhien-lu, fasc. 1, fol. 24 b seq., and No. 6 in Appendix I of my Catalogue.

² For the life of Thân-lwân, see the Tsîn-thu-wan, fasc. 5, fol. 4 a seq., and Tsîn-thu-shań-hhien-lu, fasc. 2, fol. 10 b seq.

³ For the life of Tâo-kho, see the Tsîn-thu-shań-hhien-lu, fasc. 2, fol. 28 a seq.

⁴ For the life of Shân-tâo, see the Tsîn-thu-wan, fasc. 5, fol. 5 a seq., and Tsîn-thu-shań-hhien-lu, fasc. 2, fol. 34 a seq.

the patriarchs¹. The schools of Thien-thâi and Shân continue to hold the doctrine of Amitâyus in China, though in a somewhat different way.

In Japan, the principal sect of the doctrine of the ‘Pure Land’ dates from the twelfth century of the Christian era. But long before that date this doctrine was known there. In A.D. 640 the third Chinese translation of the Large Sukhâvatî-vyûha now in existence was lectured on by a priest named Ye-on, in the presence of the Emperor Ziō-mei². In A.D. 774 a nun, who was called by the official title of Kiu-siô, and who died in her thirty-ninth year, is said to have been a believer in this doctrine³. In A.D. 972 a priest, Ku-ya by name, who died in his seventieth year, and is said to have been a son of the Emperor Dai-gõ (reigned from A.D. 898 to 930), taught this doctrine to the people in Kioto, then the Imperial capital⁴. There is still a certain number of his followers there, who from time to time assemble in a small temple, in which his statue is installed, within the large temple, Roku-haramitsu-si (*Shat-pâramitâ-vihâra*), in Kioto.

In A.D. 1017 another teacher, Gen-shin, also called Ye-shin, died in his seventy-sixth year⁵. He was a priest of the Ten-dai sect, but truly followed the orthodox doctrine of Amitâyus, agreeing with the opinions of the Chinese priest Shân-tâo (*Zen-dô*), the fifth patriarch of the Shin-shiu. In A.D. 984-985 he wrote a work entitled Wô-siô-yô-shiu, or ‘Collection of Important information on the doctrine of going to be born in Sukhâvatî.’ On account of the authorship of this useful book he is considered to be the sixth patriarch of this doctrine, according to the Shin-shiu.

About a century later, there were two priests, Yô-kwan and Riô-nin, the former died in A.D. 1111, and the latter in 1132⁶. Yô-kwan left a work entitled Wô-siô-siu-in, or ‘Ten Causes for going to be born in Sukhâvatî.’ Riô-nin founded his sect in A.D. 1127. His sect is called after its principle, Yu-dzû-nen-butsu, or ‘Circulation of the Merit of Remembering Buddha Amitâyus or repeating his name,’ that is to say,

¹ See the *Tsien-thu-shan-hhien-lu*, or Records or Memoirs of the Sages and Wise Men of the Pure-Land Sect, compiled by Phaṇ Tshâi-thsiâ, in A.D. 1783; and its continuations, by two others, about A.D. 1850.

² See the *Nihon-shô-ki*, and *Koku-shi-riaku*, fasc. 1, fol. 24 b.

³ *Butsu-zô-dzu-i*, fasc. 5, fol. 9 b. ⁴ *Ibid.*, fol. 4 a. ⁵ *Ibid.*, fol. 9 b.

when one repeats the name of Amitâyus—(Na-mu-a-mi-da-butsu, i. e. Namo 'mitâyushe or 'mitâbhâya Buddhâya)—for another or others, both will equally receive the favour of Buddha. This is one of the eleven different Buddhist sects in Japan at the present day.

The principal sect of the doctrine of the 'Pure Land' was first established in Japan by Gen-ku, who had the other name Hô-nen, in A.D. 1174, when he was forty-two years of age. He was formerly a priest of the Ten-dai sect, and discovered this doctrine in the works of the Chinese teacher Shân-tâo (Zen-dô), after repeated and careful examinations, to which he is said to have been led by the work of Gen-shin, the sixth patriarch. After his discovery, he left the Ten-dai sect, and taught the people this practical doctrine. He had more than 380 disciples, among whom there were many distinguished priests. He wrote a work at the request of his disciple Yen-shiô, a retired prime minister. In this work he quotes several authorities, and adds many important notes. He also compiled a commentary on the Three Sûtras of the Pure-Land sect. His writings, both in Chinese and Japanese, are numerous. His sect was so flourishing, that many priests of other powerful old sects were very much afraid lest their own sects would perish. They consequently accused him as a false teacher, and in his seventy-fifth year, A.D. 1207, Gen-ku was exiled to the province of To-sa, in the Shi-koku, or Four-Province island. But he was set free and called back to Kioto in A.D. 1211. In the following spring he died, being eighty years of age. There are many works on the life of Gen-ku. He is the last of the seven patriarchs, according to the Shin-shiu sect, established by his greatest disciple Shin-ran, thirteen years after the death of Gen-ku.

Soon after Gen-ku's death, however, some of his other disciples founded their own sects, of which two are now in existence under the same name of *Ziô-do-shiu*, or 'Sect of the Pure Land.' The founders of these two sects are Ben-a, of the *Kin-zei-ha*, or Sect of the Western Island, where he lived; and Shiô-ku, of the *Sei-zan-ha*, or Sect of the Western Hill near Kioto. Ben-a died in A.D. 1238, and Shiô-ku in 1247¹.

Although Gen-ku established the principal sect of the doctrine of the Pure Land, his leading opinions were almost forgotten after his death. But in A.D. 1224, i. e. the thirteenth year from his death, his

¹ *Butsu-zô-dzu-i*, fasc. 5, fol. 9 b.

greatest disciple, Shin-ran, established his sect, with the view of maintaining the principles of his teacher Gen-ku. Shin-ran called his sect *Ziō-dō-shin-shiu*, or True Sect of the Pure Land, now shortened into *Shin-shiu*, or True Sect. In the same year he compiled a work, collecting numerous maxims and adding short but important notes. Shin-ran was born in the noble family of Hino in Kioto, in A.D. 1173. In his ninth year, A.D. 1181, he became a priest of the Ten-dai sect, which he left in his twenty-ninth year, A.D. 1201. Then he became a disciple of Gen-ku, and shared the misfortune of the latter in his thirty-fifth year, A.D. 1207, when he was exiled to the province of Yeki-gō. Five years after he was set free, and he travelled through the north-eastern provinces during twenty years, preaching the doctrine of the Pure Land. He was in his fifty-second year when he established his sect. After that he wrote several books, both in Chinese and Japanese, in which he firmly established his system of teaching faith and morality equally, while prohibiting strictly all kinds of superstitious practices. In A.D. 1262, Shin-ran died, when he was ninety years of age. Before and after his death, his disciples and descendants (as he was a married priest) have constantly gone to different places, and made the True Sect of the Pure Land known to the people. There are many works on the life of Shin-ran.

There is another and still later sect of this doctrine of the Pure Land, called *Zi-shiu*, or Sect which performs worship at fixed times—six times in a day and night. It was founded by the Japanese priest Ippen, in A.D. 1276, who died in 1289¹.

Besides the above four sects, viz. *Yu-dzū-nen-butsu-shiu*, *Ziō-do-shiu*, *Shin-shiu*, and *Zi-shiu*, there is another sect called Ten-dai (Thien-thái, in Chinese sound), which also holds the doctrine of 'the Pure Land,' while in the six remaining Buddhist sects, still existing in Japan, this doctrine is generally not taught.

The following two tables will show the result of the religious census of 1880, with the dates of the establishment of the eleven Buddhist sects in Japan.

The number of the Shinto temples, and of the preachers and students professing the Shinto faith, has been added for the sake of comparison. The Shinto temples in Japan are numerous, but the number of preachers and students is comparatively small.

¹ Butsu-zō-dzu-i, fasc. 5, fol. 10 a.

I. SHINTÔIST AND BUDDHIST TEMPLES (YASHIRO AND TERA
RESPECTIVELY) IN JAPAN.

SECT.	DATE.	NUMBER.	TOTAL.
Shintô . . . .	. . . . .	. . .	186,702
1. Hossô	{ First established about A.D. 660, but included in the Shin- gon from A.D. 1872 to 1882.		
2. Ten-dai ¹	A.D. 805	4,785	
3. Shin-gon	" 816	12,928	
4. Yu-dzû-nen-butsu ¹	" 1127	362	
5. Ziô-dô ¹	" 1174, or about 1220 .	8,314	
6. Rin-zai	" 1191	6,155	
7. Shin-shiu ¹	" 1224	19,208	72,158
8. Sô-tô	" 1227	14,334	
9. Nîki-ren	" 1253	4,970	
10. Zi-shiu ¹	" 1276	525	
11. Wô-baku	" 1624	577	

¹ Nos. 2, 4, 5, 7, 10 are the sects among which the doctrine of the Pure Land is wholly or partially taught.

2. SHINTÔIST AND BUDDHIST PREACHERS AND STUDENTS.

SECT.	PREACHERS.		STUDENTS.		
	Male.	Female.	Male.	Female.	TOTAL.
Shintô	21,311	110	1,493	68	1,561
1. Hossô					
2. Ten-dai	4,694	60	808	18	826
3. Shin-gon	9,335	71	1,957	18	1,975
4. Yu-dzû-nen-butsu	296	13	111	8	119
5. Ziô-dô	10,427	209	2,188	418	2,606
6. Rin-zai	5,919	135	1,256	157	1,413
7. Shin-shiu	24,699	2	5,194	.	5,194
8. Sô-tô	16,093	620	3,098	692	3,790
9. Nîki-ren	5,370	78	1,202	30	1,232
10. Zi-shiu	497	8	103	.	103
11. Wô-baku	471	17	99	.	99
	99,112	1,323	17,509	1,409	18,918

॥ सुखावतीव्यूहः ॥

ओँ नमो रत्नचयाय¹ । ओँ नमः श्रीसर्ववुद्धबोधिसत्त्वेभ्यः । नमो दशदिग्नंतापर्यंतलोकधातुप्रतिष्ठितेभ्यः सर्ववुद्धबोधिसत्त्वार्यआवकप्रत्येकवुद्धेभ्योऽतीतानागतप्रत्युत्पन्नेभ्यः । नमोऽस्मिताभाय⁴ । नमोऽचिंत्यगुणांतरात्मने⁵ ॥

नमोऽस्मिताभाय जिनाय ते मुने ।
सुखावतीं यामि ते चानुकंपया ॥
सुखावतीं कनकविच्चिकाननां ।
मनोरमां सुगतसुतैरलंकृतां ॥
तवाश्रयं⁸ प्रथितयशस्य धीमतः ।
प्रयामि तां बहुमणिरत्नसंचयां ॥

एवं मया श्रुतं । एकस्मिन्समये भगवान् राजगृहे⁹ विहरति स्म गृध्रकूटपर्वते महता भिष्टुसंघेन सार्धं द्वाचिंशता भिष्टु-सहस्रैः सर्वैरहंडिः क्षीणाश्रवैर्निःक्लैशैरुषितवड्डिः सम्यगाज्ञा-सुविमुक्तचित्तैः परीक्ष्यचित्तैः परिक्षीणभवसंयोजनैरनुप्राप्नस्व-कार्यैर्विजितवड्डिरुत्तमदमथप्राप्नैः सुविमुक्तचित्तैः सुविमुक्तप्र-

¹ In B. only. ² स left out in A. ³ वु left out in A. ⁴ P. adds नमोऽस्मितायुषे.

⁵ गुणाक्षरात्मने A. C. गुणोक्षरात्मने B. गुणाकरात्मने P. ⁶ तप्र A. C. चप्र B.

⁷ तवानुः? ⁸ तथा वाश्रयोम्य[°] A. तथाश्रयां P. तवाश्रया B. तथा चाश्रयाम्य C.

⁹ नगरे C. ¹⁰ परीक्ष्य[°] A. C. P. परिक्ष्य B. ¹¹ दमसमय P. दमशमय C.

॥ सुखावतीव्यूहः ॥

झैर्महानागैः षडभिज्ञैर्वशीभूतैरप्तविमोक्षध्यायिभिर्बलप्राप्नैरभि-
ज्ञानाभिज्ञैः स्थविर्महाश्रावकैः । तद्यथा । आज्ञानकौंडिन्येन^१
चाश्वजिताऽच वाष्पेण^३ च महानाम्नाऽच भद्रजिताऽच यशोदे-
वेन^६ च विमलेन^७ च सुवाहुना^८ च पूर्णमैत्रायणीपुच्छेण^९ चो-
रुविल्वाकाश्यपेन^{१०} च नदीकाश्यपेन^{११} च गयाकाश्यपेन^{१२}
च कुमारकाश्यपेन^{१३} च महाकाश्यपेन^{१४} च शारिपुच्छेण^{१५} च^३
महामौक्तिल्वायनेन^{१६} च महाकौषिल्येन^{१७} च महाकफिलेन^{१८}
च महाचुंदेन^{१९} चानिरुद्धेन^{२०} च नंदिकेन^{२१} च कंपिलेन^{२२} च
सुभूतिना^{२३} च रेवतेन^{२४} च खदिरवनिकेन^{२५} च वकुलेन^{२६} च
स्वागतेन^{२७} चामोघराजेन^{२८} च पारायणिकेन^{२९} च पत्केन^{३०} च
चुल्लपत्केन^{३१} च नंदेन^{३२} च राहुलेन^{३३} चायुष्मतानंदेन^{३४} च^{१०} ।
एतैश्वान्येश्वाभिज्ञानाभिज्ञैः स्थविर्महाश्रावकैरेकं पुञ्जलं स्थाप-
यित्वा शैक्षप्रतिपद्युत्तरिकरणीयं यदिदमायुष्मंतमानंदं । मैत्रेय-
पूर्वगमैश्च संबहुलैर्बाधिसत्त्वैर्महासत्त्वैः ॥ १ ॥

अथ खल्वायुष्मानानन्दं उत्थायासनादेकांसमुत्तरासंगं कृत्वा
दक्षिणजानुमंडलं पृथिव्यां प्रतिष्ठाप्य येन भगवांस्तेनांजलिं
प्रणम्य भगवंतमेतदवोचत् ।^{११} विप्रसन्नानि तव भगवत इंद्रियाणि

^१ पूर्णमैत्रायणीपुच्छेण P. The other MSS. read पूर्णेन च मै०.

^२ महाकाश्यनेन C.

^३ च P. न C.

^४ कौषिल्येन A. B.

^५ लेन P. C.

^६ फिरेन A.

^७ स्फिलेन B.

^८ कर्मिरेण C.

^९ कम्पिलेन P.

^{१०} कस्तिलेन? From Karmira to Ânanda left out in A. B.

^{११} See, however, Pân. VIII. 4, 5.

^{१२} पञ्चेन, twice, P.

^{१३} पञ्चेन, meant for पञ्चेन, twice, C.

^{१४} चायुष्मतेन C.

^{१५} चानंदेन च C. P.

See for these names the Smaller Sukhâvatî-
vyûha, § 1; Lal. Vist. p. 1.

^{१६} Cf. Lal. Vist. p. 526, l. 7.

परिशुद्धश्छविवर्णः पर्यवदातो मुखवर्णः पीतनिर्भासः । तद्यथापि नाम शारदं वनदं¹ पांडु परिशुद्धं पर्यवदातं पीतनिर्भासं एवमेव भगवतो विप्रसन्नानींद्रियाणि परिशुद्धो मुखवर्णः पर्यवदातश्छविवर्णः पीतनिर्भासः । तद्यथापि नाम भगवज्ञांवूनदमुखर्णनिष्ठको दक्षेण कर्मारेण कर्मारांतवासिना² वोल्कामुखेन³ संप्रवेश्य सुपरिणिष्ठितः पांडुकंबल उपरिणिष्ठिप्लो⁴ तीव परिशुद्धो भवति पर्यवदातः पीतनिर्भासः एवमेव भगवतो विप्रसन्नानींद्रियाणि परिशुद्धो मुखवर्णः पर्यवदातश्छविवर्णः पीतनिर्भासः । न खलु पुनरहं भगवन्नभिजानामीतः पूर्वतरमेवं विप्रसन्नानि तथागतस्येंद्रियाणेवं परिशुद्धं मुखवर्णं पर्यवदातं छविवर्णं पीतनिर्भासं । तस्य मे भगवन्नेवं भवति बुद्धविहारेण वताद्य तथागतो विहरति जिनविहारेण सर्वज्ञताविहारेण महानागविहारेण वताद्य तथागतो विहरति अतीतानागतप्रत्युत्पन्नाच्चा तथागतानहंतः सम्यक्संबुद्धान्समनुस्सरतीति । एवमुक्ते भगवानायुष्मांतमानंदमेतद्वोचत् । साधु साध्वानंदकिं पुनस्तेवता एतमर्थमारोचयन्त्युताहो बुद्धा भगवंतः अथ तेन प्रत्युत्पन्नमीमांसाज्ञानेनैवं प्रजानासीति । एवमुक्त आयुष्मानानंदो भगवंतमेतद्वोचत् । न मे भगवन्देवता एतमर्थमारोचयन्ति नापि बुद्धा भगवंतः अथ तर्हि मे भगवंस्तेनैव प्रत्यात्ममीमांसाज्ञानेनैवं भवति बुद्धविहारेणाद्य तथागतो विह-

¹ वरदं P. वनदं A. वन B, deest in C.

तात्वासिनीव P.

Pān. viii. 4, 18.

³ मुखे C.

² करांतवासिना A. B. C. कर्मा-

⁴ नि A. P. C. See, however,

रति जिनविहारेण सर्वज्ञताविहारेण वताद्य तथागतो विहरत्य-
तीतानागतप्रत्युत्पन्नान्वा बुद्धान्भगवतः समनुस्मरतीति । एवमुक्ते
भगवानायुष्मंतमानंदमेतद्वोचत् । साधु साध्वानंदोदारः खलु त
उन्मिंजो भद्रिका मीमांसा कल्याणं प्रतिभानं बहुजनहिताय
त्वमानंद प्रतिपन्नो बहुजनसुखाय लोकानुकंपायै महतो जनका-
यस्यार्थाय हिताय सुखाय देवानां च मनुष्याणां च यस्त्वं तथा-
गतमर्थं परिप्रष्टव्यं मन्यसे । एवमेव भगवत्स्वानंदस्तथागतेष्वर्हत्सु
सम्यक्संबुद्धेष्वप्रमेयेष्वसंख्येष्व ज्ञानदर्शनमुपसंहरेन्न तथागतस्य
ज्ञानमुपहन्येत । तत्कस्य हेतोः । अप्रतिहतहेतुज्ञानदर्शनो ह्यानंद
तथागतज्ञान आकांश्ननानंद तथागत एकपिंडपातेन कल्पं वा
तिष्ठेत्कल्पशतं वा कल्पसहस्रं वा कल्पशतसहस्रं वा यावत्कल्प-
कोटीनियुतशतसहस्रं¹ वा ततो वोक्त्वा तिष्ठेत्² न च तथागत-
स्येंद्रियाण्युपनश्येयुर्न मुखवर्णस्यात्यथात्वं भवेन्नापि छविवर्णं
उपहन्येत । तत्कस्य हेतोः । तथा ह्यानंद तथागतः समाधिमुख-
पारमिताप्राप्नः । सम्यक्संबुद्धानामानंदलोकेसुदुर्लभः प्रादुर्भावः ।
तद्यथौदुंबरपुष्पाणां लोके प्रादुर्भावः सुदुर्लभो भवति एवमेवानंद
तथागतानामर्थकामानां हितैषिणामनुकंपकानां महाकरणप्र-
तिपन्नानां सुदुर्लभः प्रादुर्भावः । अपि तु खल्वानंद तथागत-
स्यैव सोऽनुभावो³ यस्त्वं⁴ सर्वलोकाचार्याणां सञ्चानां लोके
प्रादुर्भावाय बोधिसञ्चानां महासञ्चानामर्थाय तथागतमेतमर्थं

¹ From कल्पशतं to सहस्रं deest in C. B., and कोटीनियुत stands in P. only. ² उक्तरि-
ष्ठेत् A. P., deest in C. B. ³ अनुभाव C. P. निभाव A. निर्भाव B. ⁴ यत्तं?

परिप्रष्टवं मन्यसे । तेन ह्यानंदं शृणु साधु च सुषु च मनसिकुरु ।
भाषिष्ठेऽहं ते । एवं भगवन्नित्यायुष्मानानन्दो भगवतः प्रत्य-
श्रौषीत् ॥२॥

भगवानानन्दमेतद्वोचत् । भूतपूर्वमानन्दातीतेऽधनीतोऽसं-
ख्ये कल्पेऽसंख्येयतरे विषुलेऽप्रमेयेऽचिंत्ये यदासीत्वेन कालेन
तेन समयेन दीपंकरो नाम तथागतोऽहंसम्यक्संबुद्धो लोक
उदपादि । १दीपंकरस्यानंदं परेण परतरं२प्रतापवाक्षाम तथा-
गतोऽभूत् । तस्य परेण परतरं३प्रभाकरो नाम तथागतोऽभूत् ।
तस्य परेण परतरं४चंदनगंधो नाम तथागतोऽभूत् । तस्य परेण
परतरं५सुमेरुकल्पो नाम तथागतोऽभूत् । एवं चंदनोर्धनाम
विमलाननो नाम७अनुपलिङ्गो नाम८विमलप्रभो नाम९
नागा१भिभूर्नाम१०सूर्योदनो नाम११गिरिराजघोषो नाम१२मेरु-
कूटो नाम१३सुवर्णप्रभो नाम१४ज्योतिष्यप्रभो नाम१५वैदूर्य-
निर्भासो नाम१६ब्रह्मघोषो नाम१७चंदाभिभूर्नाम१८तूर्यघोषो³
नाम१९मुक्तकुमुमप्रतिमंडितप्रभो नाम२०श्रीकूटो नाम२१सा-
गरवरबुद्धिविक्रीडिताभिङ्गो नाम२२वरप्रभो नाम२३महागंध-
राजनिर्भासो नाम२४व्यपगतखिलमलप्रतिघोषो नाम२५शूर-
कूटो नाम२६रणंजहो⁵ नाम२७महागुणधरबुद्धिप्राप्नाभिङ्गो नाम
२८चंद्रसूर्यजिह्वीकरणो नाम२९उत्तप्तवैदूर्यनिर्भासो नाम३०चित्त-
धाराबुद्धिसंकुसुमिताभ्युक्ततो नाम३१पुष्पावतीवनराजसंकुसुमि-

¹ नासाभिभू A. B. P. साभिर्भू C. नागाभिभू Chin. transl.

² C. inserts वैदूर्यप्रभ.

³ सूर्यो P. भूर्यो B.

⁴ मुकुटं P.

⁵ रणंजहो A. P.

ताभिज्ञो नाम३२पुष्पाकरो नाम३३उदकचंद्रो नाम३४अविद्यां-
धकारविधंसनकरो नाम३५लोकेंद्रो नाम३६मुक्तच्छब्दप्रवातस-
दृशो नाम३७तिष्ठो^१ नाम३८धर्मसतिविनंदितराजो नाम३९सिं-
हसागरकूटविनंदितराजो नाम४०सागरमेरुचंद्रो नाम४१ब्रह्म-
स्वरनादाभिनंदितो नाम४२कुमुमसंभवो नाम४३प्राप्नसेनो नाम
४४चंद्रभानुर्नाम४५मेरुकूटो^२ नाम४६चंद्रप्रभो नाम४७विमल-
नेचो नाम४८गिरिराजघोषेश्वरो नाम४९कुमुमप्रभो नाम४०कुमु-
मवृष्ट्यभिप्रकीर्णो नाम४१रत्नचंद्रो नाम४२पद्मविंब्युपशोभितो
नाम४३चंदनगंधो नाम४४रत्नाभिभासो नाम४५निमिर्नाम४६
महाव्यूहो नाम४७व्यपगतखिलदोषो नाम४८ब्रह्मघोषो नाम
४९सप्तरत्नाभिवृष्टो नाम४०महागुणधरो नाम४१महातमालप-
चचंदनकर्दमो नाम४२कुमुमाभिज्ञो नाम४३अज्ञानविधंसनो
नाम४४केशरी नाम४५मुक्तच्छचो नाम४६सुवर्णगर्भो नाम४७
वैदुर्यगर्भो नाम४८महाकेतुर्नाम४९धर्मकेतुर्नाम४०रत्नकेतुर्नाम^५
४१रत्नश्रीर्नाम४२लोकेंद्रो नाम४३नरेंद्रो नाम४४काहणिको
नाम४५लोकसुंदरो नाम४६ब्रह्मकेतुर्नाम४७धर्मसतिर्नाम४८सिं-
हो नाम४९सिंहसतिर्नाम४०^६। सिंहसतेरानंद परेण परतरं४१
लोकेश्वरराजो नाम तथागतोऽर्हन्सम्यक्संबुद्धो लोक उद्पादि

^१ तिष्ठो A. B. गमिष्ठो C, deest in P.

^२ मेरुकूटो A. कूटो B. P. C.

^३ P. inserts तरणंध?

^४ मिमिर्नाम A. मिमि नाम B. निमि नाम C. निमि नाम P.

^५ रत्नकेतुर्नाम in C. only.

^६ For the names of the Buddhas see Lal. Vist. p. 5, and Childers s. v. buddho.

विद्याचरणसंपन्नः सुगतो लोकविदनुच्चरः पुरुषदम्यसारथिः शा-
स्त्रादेवानां च मनुष्याणां च बुद्धो भगवान् । तस्य खलु पुनरानन्दं
लोकेश्वरराजस्य तथागतस्याहंतः सम्यक्संबुद्धस्य प्रवचने¹ धर्मा-
करो नाम भिष्ठुरभूदधिमाचं स्मृतिमान्मतिमान्गतिमान्प्रज्ञावा-
नधिमाचं वीर्यवानुदाराधिमुक्तिकः ॥ ३ ॥²

अथ खल्वानन्दं स धर्माकरो भिष्ठुरुत्थायासनादेकांसमुत्तरासंगं
कृत्वा दक्षिणजानुमंडलं पृथिव्यां प्रतिष्ठाय येनासौ भगवाँस्तोके-
श्वरराजस्तथागतस्तेनांजलिं प्रणम्य भगवंतं नमस्कृत्य तस्मिन्नेव
समये संमुखमाभिर्गाथाभिरभ्यष्टावीत् ॥

अमितप्रभ अनन्ततुल्यबुद्धे ।

न च इह अन्य प्रभा विभाति काचित् ।

सूर्यमणिगिरीशचंद्रआभा ।

न तपित³ भोसिषु एभि सर्वलोके ॥ १ ॥

रूपमपि अनन्तु⁴ सञ्चसारे ।

तथ अपि बुद्धस्वरो अनन्तघोषः ।

शीलमपि समाधिप्रज्ञवीयैः⁵ ।

सदृशु न तेऽस्ति ह लोकि कश्चिदन्यः ॥ २ ॥

गमिरु विपुलु सुक्ष्मप्राप्तु धर्मो ।

अचिंतितु बुद्धवरो यथा समुदः ।

तेनोन्नमना न चास्ति शास्तुः ।

¹ प्रवरणे A. B. ² From here to ध्यानसमाधित (p. 8, l. 7) left out in B. ³ तेषि न A.

तपित C. तपित P. ⁴ अनेन्द्र P. ⁵ वीयैः C. वीयैः P. वियैः A.

॥ सुखावतीव्यूहः ॥

खिलदोषाज्ञाह्या अतोऽधिकालं ॥३॥
 अथ बुद्धबला^२ अनन्ततेजा ।
 प्रतपत्ति सर्वदिशा नरेंद्रराजा ।
 तथ अहु बुद्ध भवि^३ धर्मस्वामी ।
 जरामरणात्प्रजां प्रमोचयेयं ॥४॥
 दानशमथशीलक्षांजिवीर्य ।
 ध्यानसमाधितश्चैव^४ अग्रश्चेष्टां^५ ।
 एभि अहु व्रतां समाददामि ।
 बुद्ध भविष्यमि सर्वसत्त्वाता ॥५॥
 बुद्धशतसहस्रकोट्यनेका ।
 यथरिव वालिक गंगया अनन्ता ।
 सर्वत अहु पूजयिथ नाथां ।
 शिववरबोधिगवेषको अतुल्यां ॥६॥
 गंगारजसमानलोकधातुं^६ ।
 तत्र भूयोऽतरि ये अनन्तश्चेचाः ।
 सर्वत प्रभ मुंचयिथ तत्रा ।
 इति एतादृश वीर्यमारभिध्य ॥७॥
 श्चेच मम उदाहु अग्रश्चेष्टो ।
 वरभिह मली संस्कृतेऽस्मिं^७ ।

^१ अतो धिकालं A. अतो द्वीपारं P. अतो मिपारं C. ऽमिपारं? ^२ बला P.
 वरा A. C. ^३ भवित्वा A. C. P. ^४ समाधितश्चैव A. C. P. ^५ षट् A. B. C. P.
^६ गगा A. गंगा B. C. P. ^७ संस्कृते स्मि B. C. Several syllables are wanting; we
 expect some reference to the Bodhimandala.

असदृश निर्वाणधातुसौख्यं ।
 तच्च^१ असत्त्वतया विशेषधिये ॥८॥
 दशदिशत समागतानि सत्त्वाः ।
 तत्र गता सुख मे दिशंति क्षिप्रं ।
 बुद्ध मम प्रमाणु अत्र शिक्षी ।
 अवितथवीर्यबलं जनेमि छंदं ॥९॥
 दशदिशलोकविदसंगज्ञानी ।
 सद मम चित्र प्रजानयन्ति तेऽपि ।
 अविचिगतु अहं सदा वसेयं ।
 प्रणिधिबलं न पुनर्विवर्तयिष्ये ॥१०॥४॥

अथ खल्वानंद स धर्माकरो भिष्टुस्तं भगवतं लोकेश्वरराजं
 तथागतं संमुखमाभिर्गाथाभिरभिष्टुत्यैतद्वोचत् । अहमस्मि भग-
 वन्ननुत्तरां सम्यक्संबोधिमभिसंबोद्धुकामः । पुनः पुनरनुत्तरायां
 सम्यक्संबोधौ चित्रमुत्पादयामि परिणामयामि । तस्य मे भग-
 वाज्ञास्ता तथा धर्मं देशयतु यथाहं क्षिप्रमनुत्तरां सम्यक्संबो-
 धिमभिसंबुध्येयं । असमसमस्तथागती लोके भवेयं । तांश्च भगवा-
 नाकारान्परिकीर्तयतु यैरहं बुद्धक्षेचस्य गुणव्यूहसंपदं परिगृह्णी-
 यां ॥ एवमुक्त आनंद भगवाँलोकेश्वरराजस्तथागतस्तं भिष्टुमे-
 तद्वोचत् । तेन हि त्वं भिष्टो स्वयमेव बुद्धक्षेचगुणालंकारव्यूह-
 संपदं परिगृह्णीषु । सोऽवोचत् । नाहं भगवंस्तत्सहेयं । अपि तु
 भगवानेव । भाषस्त्वान्येषां^२ तथागतानां बुद्धक्षेचगुणव्यूहालंकार-

^१ तच्च ?

^२ भाषस्त्वा । चेषां A. C. भाषस्त्वा येषां P. भाषस्त्वा । येषां B.

संपदं यां श्रुत्वा वयं सर्वाकारं परिपूरयिथाम् इति । अथानन्दं स लोकेश्वरराजस्तथागतोऽर्हन्सम्यक्संबुद्धस्तस्य भिक्षोराशयं ज्ञात्वा परिपूर्णा वर्षकोटीमेकाशीति^१बुद्धकोटीनियुतशतसहस्राणां बुद्धक्षेचगुणालंकारव्यूहसंपदं साकारां सोहेशं सनिर्देशं संप्रकाशितवानर्थकामो हितैष्यनुकंपकोऽनुकंपामुपादाय बुद्धक्षेचानुपच्छेदाय^२ सत्त्वेषु महाकस्त्राणां संजनयित्वा । परिपूर्णाश्वत्वारिंशत्कल्पास्तस्य भगवतस्तथागतस्यायुष्माणं ॥५॥

अथ खल्वानन्दं स धर्माकरो भिष्युर्यास्तेषामेकाशीति^३बुद्धकोटीनियुतशतसहस्राणां बुद्धक्षेचगुणालंकारव्यूहसंपदस्ताः सर्वाएके बुद्धक्षेचे परिगृह्य भगवतो लोकेश्वरराजस्य तथागतस्य^४ पादौ शिरसा वंदित्वा प्रदक्षिणीकृत्य तस्य भगवतोऽतिकात्माक्रामत् । उत्तरि च पञ्चकल्पान्बुद्धक्षेचगुणालंकारव्यूहसंपदमुदारतरां प्रणीततरां च सर्वलोके दशसु दिक्ष्वप्रचरितपूर्वा परिगृहीतवानुदारतरं च प्रणिधानमकाशीत् ॥६॥

इति ह्यानन्दं या तेन भगवता लोकेश्वरराजेन तथागतेन तेषामेकाशीति^५बुद्धक्षेचकोटीनियुतशतसहस्राणां संपत्तिः कथिता ततो भिष्युरेकाशीत्युदारप्रणीताप्रमेयतरां बुद्धक्षेचसंपत्तिं परिगृह्य येन स तथागतस्तेनोपसंक्रम्य भगवतः पादौ शिरसा वंदित्वैतद्वैचत् । परिगृहीता मे भगवन्बुद्धक्षेचगुणालंकारव्यूहसंपदिति ॥

¹ एकासते A. B. एकाशत C. एकशते P. Chinese translations put 21 or 84. ² मुपद्धाय A. मुपद्धेदाय B. मुपच्छेदाय P. C. ³ Here A. and B. insert a Pranidhâna which ought to come in later. ⁴ मेकार्पीत A. एकापीत B. एकाशीते P. C.

⁵ रेकाभ्यु P. लोकाभ्यु A. B. रेकाशीत्यु C.

एवमुक्त आनंद स लोकेश्वरराजस्तथागतस्त्रिमितदवोचत् । तेन हि भिक्षो भाषस्त्रानुमोदते तथागतः । अयं कालो भिक्षो प्रमोदय पर्षदं हर्षं जनय सिंहनादं नद यं श्रुत्वा बोधिसत्त्वा महासत्त्वा एतर्ह्यनागते इधन्येवं रूपाणि बुद्धक्षेत्रगुणसंपत्तिप्रणिधिस्थानानि परिग्रहीयन्ति^१ ॥ अथानंद स धर्माकरो भिक्षुस्तस्यां वेलायां भगवंतमेतदवोचत् । तेन हि शृणोतु मे भगवान्ये मम प्रणिधानविशेषाः । यथा मेऽनुक्तरां सम्यक्संबोधिमभिसंबुद्धस्याचिंत्यगुणालंकारव्यूहसमन्वागतं तद्बुद्धक्षेत्रं भविष्यति ॥७॥

॥१॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे निरयो वा तिर्यग्योनिर्वाप्रेतविषयो वासुरो वा कायो^२ भवेन्मा तावदहमनुक्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२॥ सचेन्मे भगवंस्तस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाता भवेयुस्ते पुनस्ततश्च्रुत्वा निरयं वा तिर्यग्योनिनं वा प्रेतविषयं वासुरं वा कायं^३ प्रपत्तेयुर्मा तावदहमनुक्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३॥ सचेन्मे भगवंस्तत्र बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजातास्ते च सर्वे नैकवर्णाः स्युर्यदिं सुवर्णवर्णां मा तावदहमनुक्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे देवानां च मनुष्याणां च

^१ P. and C. add परिपूरण्यन्ति. A. and B. परिगृही^०. C. परिगृहीयन्ति. P. परिगृहि^०, and so generally. ^२ वाऽसुरो वासुरकायो A. B. C. वा असुरो वासुरका P. ^३ वाऽसुरो वासुरकाय A. B. वा असुरं वा कायं P. C. See chap. 15. The reference to the Asuras is left out in three of the Chinese translations in both places. Suras or Devas could hardly be mentioned here with Asuras. See, however, the 4th Pranidhâna.

नानात्मं प्रज्ञायेतान्यत्र नाम संवृतिं व्यवहारमाचा देवमनुष्ठा इति
संख्यागणनातो मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥५॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजातास्ते
च सर्वे नर्द्धिवशितापरमपारमिताप्राप्ना भवेयुरंतश एकचित्त-
क्षणलवेन बुद्धक्षेचकोटीनियुतशतसहस्रातिक्रमणतयापि मा
तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥६॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजाता
भवेयुस्ते च सर्वे जातिस्मरा न स्युरंतशः कल्पकोटीनियुतशत-
सहस्रानुस्मरणतयापि मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥७॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजायेरंस्ते
सर्वे न दिव्यस्य चक्षुषो^३ लाभिनो भवेयुरंतशो लोकधातुकोटी-
नियुतशतसहस्रदर्शनतयापि मा तावदहमनुत्तरां सम्यक्संबोधि-
मभिसंबुध्येयं ॥

॥८॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजायेरस्ते
सर्वे न दिव्यस्य श्रोत्रस्य लाभिनो भवेयुरंतशो बुद्धक्षेचकोटी-
नियुतशतसहस्रादपि युगपत्सद्वर्त्मश्रवणतया मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ प्रज्ञायते P. प्रज्ञायेत् A. प्रज्ञापयत् B. प्रज्ञयेत् C. ^२ संत्रवृत्ति A. सत्रवृत्ति B.
संत्रसंवृत्ति P. C.

³ The Pranidhâna with regard to the divyam kakshuh is placed
by A. B. in chap. 6, between तथागतस्य and पादौ, beginning with the words स्मरणतयापि
and going on to लाभिनो भवेयुः. In C. and P. the Pranidhâna stands here in its right
place.

॥१॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजायेरंस्ते
सर्वे न परचित्तज्ञानकोविदा भवेयुरंतशो बुद्धक्षेचकोटीनियुत-
शतसहस्रपर्यापन्नानामपि सत्त्वानां चित्तचरितपरिज्ञानतया मा
तावदहमनुव्वरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजायेरंस्तेषां
काचित्परिग्रहसंज्ञोत्पद्येतांतशः स्वशरीरेऽपि मा तावदहमनुव्वरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचे ये सत्त्वाः प्रत्याजायेरंस्ते
सर्वे न नियताः स्युर्यदिदं सम्यक्ले^१ यावन्महापरिनिर्वाणे मा
तावदहमनुव्वरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचेऽनुव्वरां सम्यक्संबोधिम-
भिसंबुद्धस्य कश्चित्सत्त्वः आवकाणां गणनामधिगच्छेदंतशस्त्रि-
साहस्रमहासाहस्रपर्यापन्ना अपि सर्वसत्त्वाः प्रत्येकबुद्धभूताः
कल्पकोटीनियुतशतसहस्रमभिगणयन्तो मा तावदहमनुव्वरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥५॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेचेऽनुव्वरां सम्यक्संबोधि-
मभिसंबुद्धस्य प्रमाणिकी मे प्रभा भवेदंतशो बुद्धक्षेचकोटीनियु-
तशतसहस्रप्रमाणेनापि^२ मा तावदहमनुव्वरां सम्यक्संबोधिम-
भिसंबुध्येयं ॥

॥६॥ सचेन्मे भगवन्ननुव्वरां सम्यक्संबोधिमभिसंबुद्धस्य

^१ See Childers s. v. rāsi.

^२ प्रमाणेनापि P. प्रमाणापि A. B. प्रमाणनापि C.

तस्मिन्बुद्धक्षेत्रे सत्त्वानां प्रमाणीकृतमायुष्माणं भवेदन्यत्र प्रणिधानवशेन मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १५ ॥ सचेन्मे भगवन्बोधिप्राप्नस्यायुष्माणं^१ पर्यतीकृतं भवेदंतशः कल्पकोटीनियुतशतसहस्रगणनयापि मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १६ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तस्मिन्बुद्धक्षेत्रे सत्त्वानामकुशलस्य नामधेयमपि भवेन्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १७ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य नाप्रमेयेषु बुद्धक्षेत्रेष्वप्रमेयासंख्येया बुद्धा भगवंतो नामधेयं परिकीर्तयेयुर्न वर्णं भाषेरन्न प्रशंसामभ्युदीरयेरन्न समुदीरयेयुर्मा^२ तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १८ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य ये सत्त्वा अन्येषु लोकधातुष्वनुत्तरायां सम्यक्संबोधौ चित्तमुत्पाद्य मम नामधेयं श्रुत्वा प्रसन्नचित्ता मामनुस्मरेयुस्तेषां चेदहं मरणकालसमये प्रत्युपस्थिते^३ भिक्षुसंघपरिवृतः पुरस्कृतो न पुरतस्तिष्ठेयं यदिदं चित्ताविक्षेपतायै मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ A. and B. insert after आयुष्माणं in § १५, तत्र सत्त्वानां प्रमाणीकृतमायुष्माणं भवेदन्यत्र प्रणिधानवशेन मा तावद^० घेयं । सचेन्मे भगवन्बोधिप्राप्नस्यायुष्माणं ॥

^२ न वर्णं भाषेरन् । न वर्णं भाषेरन् । A. B. C. न वर्णं भाषेरन् । P. न प्रशंसामभ्युदीरये^० युः । प्रशंसामभ्युदीरयेरन्न समुदीरयेयुः । A. B. (exc. प्रसं) C. (exc. रन्नसमु^०). न प्रसंसामभ्युदीरयेरन् ॥ समुदीरयेयुः । P.

^३ ते P. C. तो B. त A.

॥१९॥ सचेन्मे भगवन्वोधिप्राप्नस्याप्रमेयासंख्येयेषु बुद्धक्षेत्रेषु
ये सत्त्वा मम नामधेयं श्रुत्वा तत्र बुद्धक्षेत्रे चित्तं^१ प्रेरयेयुरुपपत्तये
कुशलमूलानि च परिणामयेयुस्ते तत्र बुद्धक्षेत्रे नोपपद्वेरन्नंतशो
दशभिश्चित्तोत्पादपरिवैः स्थापयित्वानंतर्यकारिणः^२ सद्बर्मप्रति-
क्षेपावरणकृतांश्च^३ सत्त्वान्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं^४

॥२०॥ सचेन्मे भगवन्वोधिप्राप्नस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः
प्रत्याजाता भवेयुस्ते सर्वे नैकजातिप्रतिबद्धाः स्युरनुत्तरायां
सम्यक्संबोधौ स्थापयित्वा प्रणिधानविशेषांस्तेषामेव बोधि-
सत्त्वानां महासत्त्वानां महासंनाहं संनद्धानां सर्वलोकार्थसं-
बुद्धानां सर्वलोकाभियुक्तानां सर्वलोकपरिनिर्वाणाभियुक्तानां
सर्वलोकधातुषु बोधिसत्त्वचर्या चरितुकामानां सर्वबुद्धानां संवर्तु-
कामानां गंगानदीवालुकासमानसत्त्वानुत्तरायां सम्यक्संबोधौ
प्रतिष्ठापकानां भूयश्चोत्तरिचर्याभिमुखानां समंतभद्रचर्यानिर्या-
तानां मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२१॥ सचेन्मे भगवन्वोधिप्राप्नस्य तत्र बुद्धक्षेत्रे ये बोधिसत्त्वाः
प्रत्याजाता भवेयुस्ते सर्व एकपुरोभक्तेनान्यानि बुद्धक्षेत्राणि गत्वा
बहूनि बुद्धशतानि बहूनि बुद्धसहस्राणि बहूनि बुद्धशतसहस्राणि
बहूनि बुद्धकोटीर्यावहूनि बुद्धकोटीनियुतशतसहस्राणि नोपति-

^१ From चित्तं to बुद्धक्षेत्रे left out in P.

^२ See Childers s. v. pañkānantariyakam-

nam.

^३ कृतांश्च P. C. कृतां च A. कृतात् B.

⁴ A. and B. repeat § 19.

संवर्तु A. संवर्तु B. C. सम्बतु P.

ष्टेरन्सर्वमुखोपधानैस्तदिदं बुद्धानुभावेन मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ २२ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे बोधिसत्त्वा
यथारूपैराकारैराकांक्षेयुः कुशलमूलान्यवरोपयितुं यदिदं सुव-
र्णेन वा रजतेन वा मणिमुक्तावैदूर्यशंखशिलाप्रवाडस्फटिकमु-
सारगल्बलोहितमुक्ताशमगर्भादिभिर्वान्यतमान्यतमैः सर्वैरल्लैर्वा
सर्वगंधपुष्पमाल्यविलेपनधूपचूर्णचीवरच्छन्त्रध्वजपत्ताकाप्रदी-
पैर्वा सर्वनृत्यगीतवाद्यैर्वा तेषां च तथारूपा आहाराः सह-
चिन्तोत्पादान्न प्रादुर्भवेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥ २३ ॥ ^२ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः
प्रत्याजाता भवेयुस्ते सर्वे न सर्वज्ञतासहगतां धर्मकथां कथयेयुर्मा
तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ २४ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे ये बोधिसत्त्वा
एवं चिन्तमुत्पादयेयुर्यदिहैव वयं लोकधातौ स्थित्वाप्रमेयासंख्येषु
बुद्धक्षेत्रेषु बुद्धान्भगवतः सल्कुर्याम गुरुकुर्याम मानयेम पूजयेम
यदिदं चीवरपिंडपात्रशयनासनगृहानप्रत्ययभैषज्यपरिष्कारैः^४ पुष्प-
धूपदीपगंधमाल्यविलेपनचूर्णचीवरच्छन्त्रध्वजपत्ताकाभिर्नाना-
विधनृत्यगीतवाद्यै रत्नवैरिति तेषां च बुद्धा भगवंतः सहचि-

¹ After अन्यतमैः सर्वैर A. B. leave out till नुत्तरां सम्यक्संबोधि etc. ² The 23rd
Pranidhâna is left out in C. ³ उत्पद्यु A. उत्पद्युः B. उत्पद्येषु P. ⁴ परिष्कारैः B.
परिष्कारैः A. परिष्कारैः P.

त्रोत्पादान्नं प्रतिगृह्णीयुर्यदित्मनुकंपासुपादाय मा तावदहम-
नुज्जरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ २५ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे ये बोधि-
सत्त्वाः प्रत्याजाता भवेयुस्ते सर्वे न नारायणवज्रसंहतात्मभा-
वस्थामप्रतिलब्धा भवेयुर्मा तावदहमनुज्जरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥ २६ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे यः कश्चि-
त्सत्त्वोऽलंकारस्य वर्णपर्यंतमुद्गृह्णीयादंतशो दिव्येनापि चक्षुषै-
वंवर्णमेवंविभूतीदं बुद्धक्षेत्रमिति¹ नानावर्णतां जानीयान्मा
तावदहमनुज्जरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ २७ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे यः सर्वप-
रीज्ञकुशलमूलो बोधिसत्त्वो सोऽन्तशो योजनशतोत्त्वितमुदारवर्णं
बोधिवृक्षं न संजानीयान्मा तावदहमनुज्जरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥ २८ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेत्रे कस्यचित्सत्त्व-
स्योदेशो वा स्वाध्यायो वा कर्तव्यः स्यान्न ते सर्वे प्रतिसंवित्प्राप्ना
भवेयुर्मा तावदहमनुज्जरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ २९ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य नैवं प्रभास्वरं तद्बुद्धक्षेत्रं
भवेद्यत्र समंतादप्रमेयासंख्येयाचिंत्यातुत्यापरिमाणानि बुद्धक्षे-

¹ एवं वर्णा रविभूतिरिदं बुद्धक्षेत्रमेति A. एवं वर्णाः एवं विभूतिरिदं बुद्धक्षेत्रेमिति B.
एवं वर्णा एवं विभूतिरिदं बुद्धक्षेत्रेमिति C. P.

चाणि संदृश्येरन्^१ तद्यथापि नाम परिमृष्ट आदर्शमंडले सुख-
मंडलं मा तावद्हमनुक्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३०॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेचे धरणीत-
लमुपादाय यावदंतरीक्षादेवमनुष्ठविषयातिक्रांतस्याभिजातस्य
धूपस्य तथागतबोधिसञ्चपूजाप्रत्यर्हस्य सर्वेरल्मयानि नानासु-
भिगंधघटिकाशतसहस्राणि सदा निधूपितान्येव न स्युमा ता-
वद्हमनुक्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३१॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेचे न सदाभिप्र-
वृष्टान्येव सुगंधिनानारल्पुष्पवर्षाणि सदा प्रवादिताश्च मनोज्ञ-
स्वरा वाद्यमेघा न स्युमा तावद्हमनुक्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥३२॥ सचेन्मे भगवन्बोधिप्राप्नस्य ये सञ्चाअप्रमेयासंख्येया-
चिंत्यातुल्येषु लोकधातुष्वाभया^२ स्फुटा भवेयुस्ते सर्वे न देवमनु-
ष्ठसमतिक्रांतेन सुखेन समन्वागता भवेयुमा तावद्हमनुक्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३३॥ सचेन्मे भगवन्बोधिप्राप्नस्य समंतादप्रमेयाचिंत्या-
तुल्यापरिमाणेषु बुद्धक्षेचेषु बोधिसञ्चा महासञ्चा मम नामधेयं
श्रुत्वा तच्छ्रवणसहगतेन कुशलेन जातिव्यतिवृत्ता संतो न धार-
णीप्रतिलब्धा भवेयुर्यावद्बोधिमंडपर्यंतमिति मा तावद्हमनुक्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ संदृस्यते A. संदृश्यते B. संदृश्यन् C. संदृस्यरन् P.

^२ P. reads अप्रमेयासंख्ये-

याचिंत्यातुल्यपाभया स्फुटा भवेयुः.

॥ ३४ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य समंतादप्रमेयासंख्येया-
चिंत्यातुल्यापरिमाणेषु बुद्धक्षेचेषु याः स्त्रियो मम नामधेयं श्रुत्वा
प्रमादं^१ संजनयेयुर्बोधिचित्तं नोत्पादयेयुः स्त्रीभावं च न विजु-
गुप्तेरन् जातिव्यतिवृत्ताः समानाः सचेद्वितीयं स्त्रीभावं प्रति-
लभेरन्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३५ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य समंतादहशसु दिक्षुप्रमेया-
संख्येयाचिंत्यातुल्यापरिमाणेषु बुद्धक्षेचेषु ये बोधिसत्त्वा मम
नामधेयं श्रुत्वा प्रणिपत्य पंचमंडलनमस्कारेण वंदिष्यंते ते
बोधिसत्त्वचर्यो चरंतो न सदेवकेन लोकेन सत्क्रियेरन्मा ताव-
दहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३६ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य कस्यचिद्विद्विधिसत्त्वस्य ची-
वरधावनशोषणसीवनरंजनकर्म कर्तव्यं भवेन्न त्वेव नवाभिंजा-
तचीवररत्नैः प्रावृत्तमेवात्मानं संजानीयुः^४ सहचित्तोत्पादात्तथा-
गतानुज्ञातैर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३७ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेचे सहोत्पन्नाः
सत्त्वा नैवंविधं सुखं प्रतिलभेरस्तद्यथापि नाम निष्परिदाह-
स्यार्हतो भिक्षोस्तृतीयथानसमापनस्य मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३८ ॥ सचेन्मे भगवन्बोधिप्राप्नस्य तत्र बुद्धक्षेचे ये बोधिसत्त्वाः
प्रत्याजातास्ते यथारूपं बुद्धक्षेचे गुणालंकारव्यूहमाकांक्षेयुस्तथा-

^१ प्रसादं A. P. प्राप्तादं B. ^२ धोवन A. B. C. धावन P. ^३ न त्वेव न नवाभिं A.
न त्वेव नवाभि B. न त्वेव ननवाभिं C. न त्वेव नवाभि P. ^४ जानीयात्?

रूपं नानारत्नवृक्षेभ्यो न संजनयेयुर्मा तावदहमनुत्तरां सम्यक्सं-
बोधिमभिसंबुध्येयं ॥

॥३९॥ सचेन्मे भगवन्बोधिप्राप्नस्य मम नामधेयं श्रुतात्य-
बुद्धक्षेचोपपन्ना बोधिसत्त्वा इन्द्रियबलवैकल्यं गच्छेयुर्मा तावद-
हमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४०॥ सचेन्मे भगवन्बोधिप्राप्नस्य तदन्यबुद्धक्षेचस्याने बोधि-
सत्त्वा मम नामधेय॑सहश्रवणान्न सुविभक्तवतीं नाम समाधिं
प्रतिलभेरन्यत्र समाधौ स्थिता बोधिसत्त्वा एकद्वयाव्य॑तिहारेणा-
प्रमेयासंख्येयाचिंत्यातुत्यापरिमाणान्वद्वान्भगवतः पश्यन्ति स
चैषां समाधिरंतरा विप्रणश्येन्मा तावदहमनुत्तरां सम्यक्संबोधि-
मभिसंबुध्येयं ॥

॥४१॥ सचेन्मे भगवन्बोधिप्राप्नस्य तदन्येषु बुद्धक्षेचेषु^३ मम
नामधेयं श्रुता तच्छ्रवणसहगतेन^४ कुशलमूलेन सत्त्वा नाभि-
जातकुलोपपत्तिं प्रतिलभेरन्यावद्वोधिपर्यंतं मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४२॥ सचेन्मे भगवन्बोधिप्राप्नस्य तदन्येषु बुद्धक्षेचेषु ये बोधि-
सत्त्वा मम नामधेयं श्रुता तच्छ्रवणकुशलमूलेन यावद्वोधिपर्यंतं
ते सर्वे बोधिसत्त्वचर्याप्रीतिप्रामोद्यकुशलमूलसमवधानगता न
भवेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ यं सह A. B. C. P.

^२ एकद्वयाव्य॑ A. B. C. P.

^३ तदन्येषु बुद्धक्षेचेषु left out

in C. P.

^४ च्छ्रवणसहगतेन B. C. P.

^५ कुशलो^० B.

तच्छ्रवन P.

तच्छ्रवण B.

^६ तच्छ्रवनेन A.

तच्छ्रवण C.

॥४३॥ सचेन्मे भगवन्बोधिप्राप्तस्य सहनामधेयश्चवणात्तदन्येषु
लोकधातुषु बोधिसत्त्वा न समंतानुगतं नाम समाधिं प्रतिलभे-
रन्यत्र स्थित्वा बोधिसत्त्वा एकशृणव्यतिहारेणाप्रमेयासंख्येया-
चिंत्यातुत्यापरिमाणान्वुद्भान्भगवतः सक्तुर्वैति स चैषां समाधि-
रंतरा विप्रणश्येद्यावद्बोधिमंडपर्यंतं मा तावदहमनुत्तरां सम्यक्सं-
बोधिमभिसंबुध्येयं ॥

॥४४॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धस्तेचे ये सत्त्वाः
प्रत्याजाता भवेयुस्ते यथारूपां धर्मदेशनामाकांश्येयः श्रोतुं तथारूपां
सहचित्तीत्पादान्व शृणुयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

^१॥४५॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धस्तेचे^२ तदन्येषु
बुद्धस्तेचेषु ये च^३ बोधिसत्त्वा मम नामधेयं शृणुयुस्ते सहनामधे-
यश्चवणान्नावैवर्तिका भवेयुरनुत्तरायाः सम्यक्संबोधेमा तावद-
हमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४६॥ सचेन्मे भगवन्बोधिप्राप्तस्य बुद्धशास्त्रुर्बुद्धस्तेचेषु ते^५
बोधिसत्त्वा मम नामधेयं शृणुयुस्ते सहनामधेयश्चवणात्प्रथ-
मद्वितीयतृतीयाः क्षांतीः प्रतिलभेरन्नावैवर्तिका भवेयुर्बुद्धधर्म-
संघेभ्यो मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥६॥

अथ खल्वानंद स धर्माकरो भिक्षुरिमानेवंरूपान्प्रणि-

¹ This Pravidhâna (45) is left out in P.

² स्तेचेषु A. B. स्तेचे C.

³ च B.

⁴ बुद्धशास्त्रु A. B. बुद्धशास्त्रु P. बुद्धशास्त्रु C.

⁵ ते A. B. C. P. ये?

⁶ इमामे

A. B. C. P., also पां and पां.

धानविशेषान्निर्दिश्य तस्यां वेलायां बुद्धानुभावेनेमा गाथा
अभाषत ॥

सचि मि^१ - - विशिष्ट नैवरुपा ।
वरप्रणिधान सिया खु बोधिप्राप्नो^२ ।
माह सिय गवेंद्र^३ सत्वसारो ।
दशबलधारि^४ अनुत्त्यदक्षिणीयः ॥१॥
सचि मि सिय न क्षेच एवरुपं ।
बहु अथ नानंप्रभूतं दिव्यवित्तं^५ ।
मुखित नरक येय^६ दुःखप्राप्नो ।
माह सिया रत्नान - - राजा^७ ॥२॥
सचि मि उपगतस्य बोधिमंड ।
दशदिशि प्रवजि नामधेयु क्षिप्र^{१०} ।
पृथु बहव अनंतबुद्धक्षेचा ।
माह सिया बलप्राप्नु लोकनाथः ॥३॥
सचि खु अहु रमेय कामभोगां ।
स्मृतिमतिया गतिया^{११} विहीनु संतः ।

^१ सचि नि B. After this two syllables are wanting in all the MSS., but one MS. of the Bibliothèque Nationale at Paris reads एमि, which may be meant for स्याम or थाम, only that the first syllable ought to be short. ^२ °प्राप्नो A. B. P., which may also be °प्राप्ने । written too closely. ^३ साक्ष सियहचेन्द्र A. C. °चेन्द्र B. साक्ष सियतगवेन्द्र P. ^४ दशबलधनि P. ^५ बहुधनाना° C. ^६ न is left out in A. B. ^७ °चित्तं B. C. P. ^८ रक्ये य? ^९ मोहे सिय रत्नान राजा A. °रत्नोनगरराजा P. मोह सिय रत्नान राजा B. °रत्नोन राजा C. रत्नान, for रत्नान. ^{१०} न seems to be wanted. ^{११} गतिया left out in A. B.; see Lal. Vist. p. 84, l. 15.

अतुलशिव समेयमान¹ बोधि ।
 माह सिया बलप्राप्तु² शास्त्र लोके³ ॥४॥
 विपुलप्रभ अतुल्यनंत⁴ नाथ ।
 दिशि विदिशि⁵ स्फुरि सर्वबुद्धक्षेच्चा⁶ ।
 राग प्रशमि सर्वदोषमोहां ।
 नरकगतिस्मि⁷ प्रशमि धूमकेतुं ॥५॥
 जनिय सुरुचिरं विशालनेचं⁹ ।
 विधुनिय सर्वनराण अंधकारं ।
 अपनिय सु न अस्थणानशेषां¹² ।
 उपनयि स्वर्गगताननन्ततेजां¹³ ॥६॥
 न तपति नभ¹⁴ चंद्रसूर्यआभा ।
 मणिगण अग्निप्रभा न देवतानां ।
 अभिभवति नरेंद्र आभ सर्वा ।
 पुरिमचरि परिशुद्ध आचरिता ॥७॥
 पुरुषवरु निधान दुःखितानां ।
 दिशि विदिशासु न¹⁶ अस्ति एवरूपः¹⁷ ।

¹ °माना A. B. C. P.; cf. Pāli sameto.

² मात्र सिया बलं प्राप्तु A. B. C. P.

³ शास्त्र लोको A. B. शास्त्र लोके P. लोके C., शास्त्र being left out.

⁴ °स्यानंत

A. B. C. P.

⁵ विदिशि C. P. विदि A. B.

⁶ द्वेचां C. द्वेच्चा B. P. द्वाचा A.

⁷ B. inserts त.

⁸ धूम° C. P. धूम A. B.

⁹ विशार° C.

¹⁰ विधू° A. B. C. P.

¹¹ अ is left out in A. B.

¹² अपनय सुरस्थणानशेषां A.

अपय° B. मुपलिय सुन

अस्थनानशेषां P. अपरिय सुन अस्थणानशेषां C. It may be apaliya.

¹³ °गताननन्ततेजां

A. B. °गताननन्ततेजां C. P.

¹⁴ नभव C.

¹⁵ चंद्र deest in C.

¹⁶ भुन B.

¹⁷ एवरूपः A. एवरूपः B. एवरूपाः C. P.

॥ सुखावतीब्यूहः ॥

कुशलं शतसहस्रसर्वपूर्णे ।
 पर्षगतो नदि बुद्धिसिंहनादं ॥८॥
 पुरिमजिनस्वयंभु^३ सत्करित्वा ।
 व्रततप्तकोटि चरित्व अप्रमेयां ।
 प्रवरवरसमे स्मि^५ ज्ञानस्त्वंध ।
 प्रणिधिवलप्रतिपूर्णसत्त्वसारो ॥९॥
 यथ भगव असंगज्ञानदर्शी ।
 त्रिविधि प्रजानति संस्कृते नरेन्द्रः ।
 अहमपि सिय तुत्यदक्षिणीयो ।
 विदुप्रवरो नरनायको नराणां ॥१०॥
 सचि मि अयु नरेन्द्र एवरूपा ।
 प्रणिधि समृद्धति बोधि प्रापुणित्वा ।
 चलतु^७ अय सहस्रलोकधातु ।
 कुसुमप्रवर्षण भातु देवसंघां^८ ॥११॥
 प्रचलित^९ वसुधा प्रवर्षि पुष्पाः ।
 तूर्यशता गगनेऽथ संप्रणेदुः ।
 दिव्यरुचिरचंदनस्य चूर्णा ।
 अवकिरि^{११} चैव भविष्य लोकि बुद्ध^{१२} इति ॥१२॥१॥

^१ सकलं A. B. C. ^२ बुद्धं C. ^३ यंभु A. B. C. यभु P. ^४ तय A. तप C. P.
 त्रय B. See Lal. Vist. p. 360. ^५ स्मि A. B. C. स्मि P. ^६ ज्ञातं A. B. ^७ चरतु
 A. B. ^८ भातु देवसंघां A. C. भावतु देवसंघां B. भावतु देवसंघां P. ^९ प्रचरित A. B. P.
 चरित deest in C. ^{१०} रुचिलं A. ^{११} रुचिरं B. C. P. ^{१२} किलि A. See
 Lal. Vist. p. 317.

एवंरूपयानंद प्रणिधानसंपदा स धर्माकरो भिष्मुर्बोधिसत्त्वो
महासत्त्वः समन्वागतोऽभूत् । एवंरूपया चानंद प्रणिधानसंप-
दात्पका बोधिसत्त्वाः समन्वागताः । अल्पकानां चैवंरूपाणां
प्रणिधीनां¹ लोके प्रादुर्भावो भवति । परीक्षानां न पुनः सर्वशो
नास्ति ॥ स खलु पुनरानंद धर्माकरो भिष्मुस्तस्य भगवतो लोके-
श्वरराजस्य तथागतस्य पुरतः सदेवकस्य लोकस्य² समारकस्य
सब्रह्मकस्य सश्रमणब्राह्मणिकायाः³ प्रजायाः सदेवमानुषामुरायाः
पुरत इमानेवंरूपान्प्रणिधानविशेषान्निर्दिश्य यथाभूतप्रतिज्ञा-
प्रतिपत्तिप्रतिष्ठितोऽभूत् । स इमामेवंरूपां बुद्धक्षेचपरिशुद्धिं
बुद्धक्षेचमाहात्म्यं बुद्धक्षेचोदारतां समुदानयन्बोधिसत्त्वचर्यां चर-
न्वप्रमेयासंख्येयाचिंत्यातुत्यामाष्टापरिमाणानभिलाष्टानि वर्ष-
कोटीनियुतशतसहस्राणि न जातु कामव्यापादविहिंसावितर्कान्
वितर्कितवान् जातु कामव्यापादविहिंसासंज्ञामुत्पादितवान् जातु
रूपशब्दगंधरसप्रष्टव्यसंज्ञामुत्पादितवान् । स दहरमनोहर एव
सुरतो⁵ भूत्सुखसंवासोऽधिवासनजातीयः सुभगः सुपोषोऽल्पेच्छः
संतुष्टः प्रविविक्तोऽदुष्टोऽमूढोऽशंको⁶ जिज्ञोऽशठो⁷ मायावी
सुखिलोमः प्रियालापो नित्याभियुक्तः⁷ शुक्रधर्मेपर्येष्टौ सुनि-
क्षिप्तधुरः सर्वसत्त्वानामर्थाय महाप्रणिधानं समुदानितवान्

¹ प्रणिधीना A. प्रणिधाना B. प्रणिधिना C. प्रनिधिना P.

in P.

³ ब्राह्मणिकायाः A. B. C. ब्राह्मनिकायाः P.

प्रतिज्ञाप्रतिपः C. प्रतिज्ञातिप्रतिपः P.

⁵ सुरतो B. C. P. शुरतो A. ⁶ अष्टको C. अष्टकः P. (अनीर्धुः?).

² लोकस्य left out

⁴ प्रतिज्ञातिप्रपः A. B.

P.

⁶ अष्टको A. B.

⁷ नित्यायुक्तः A. B. C.

बुद्धधर्मसंघाचार्योपाध्यायकल्याणमित्रसगौरवो नित्यसंनज्ञो बो-
धिसत्त्वचर्यायामार्जवो मार्दवोऽकुहकोऽनिलपको¹ गुणवान्पूर्व-
गमः सर्वकुशलधर्मसमादापनतायै शून्यतानिमित्ताप्रणिहितान-
भिसंस्कारानुत्पादविहारैर्निर्माणः स्वारक्षितवाक्यश्चभूत् । बोधि-
सत्त्वचर्या चरन्स यद्वाक्खर्मोत्सृष्टमात्मपरोभयव्यापादाय² संवर्तते
तथाविधं त्यक्त्वा यद्वाक्खर्म स्वपरोभयहितसुखसंवर्तकं तदेवाभि-
प्रयुक्तवान् । एवं च संप्रज्ञानोऽभूद्यद्वामनगरनिगमजनपद-
राष्ट्रराजधानीपूवतरन्न³ जातु रूपशब्दगंधरसस्प्रष्टव्यधर्मेष्वनुनी-
तोऽभूत् ॥ अप्रतिहतः स बोधिसत्त्वचर्यायां चरन्स्वयं च दान-
पारमितायामचरन्परांश्च तत्रैव समादापितवान् स्वयं च⁴ शील-
शांतिवीर्यध्यानप्रद्वापारमितास्वचरन्परांश्च तत्रैव समादापित-
वान् । तथारूपाणि च कुशलमूलानि समुदानीतवान् यैः⁵
समन्वागतो यत्र यत्रोपपद्यते तत्र तत्रास्यानेकानि निधानको-
टीनियुतश्तसहस्राणि धरण्याः प्रादुर्भवंति ॥ तेन बोधिसत्त्वचर्या
चरता तावदप्रमेयासंख्येयानि सत्त्वकोटीनियुतश्तसहस्राण्यनुत्त-
रायां सम्यक्संबोधौ प्रतिष्ठापितानि येषां न सुकरं वाक्खर्मणा
पर्यंतमधिगंतुं । तावदप्रमेयासंख्येया बुद्धा भगवंतः सकृता

¹ निलपको in all MSS.

² उत्सृष्ट आत्म⁰ in all MSS.

³ व्यावाधाय A. B. C.

व्यावाधाय P.

⁴ संप्रज्ञानभूत् P. संप्रज्ञानतोऽभूत् A. B. C.

It probably was originally एवं च संप्रज्ञानोऽभूत्; see Pāli sampajāno.

⁵ न in all MSS.

⁶ C. reads

शीलपारमिताशांतिपारमिताचीर्यपारमिताध्यानपारमिताप्रज्ञा⁰.

⁷ चरत A. चरतः B.

चरता C. चरत् P.

⁸ दा left out in C.

⁹ यः A. B. यै C.

गुरुकृता मानिताः पूजिताश्चीवरपिंडपाचशयनासनगूनप्रत्यय-
भैषज्यपरिष्कारैः¹ सर्वसुखोपधानस्पर्शविहारैः प्रतिपादिताः² ।
यावंतः सच्चाः श्रेष्ठिगृहपत्यमात्यक्षचियब्राह्मणमहाशालकुलेषु
प्रतिष्ठापितास्त्वेषां न सुकरो वाक्कर्मनिर्देशेन पर्यंतोऽधिगंतुं ।
एवं जांबूद्वीपे श्वराश्च प्रतिष्ठापिताश्चकवर्त्तित्वे लोकपालत्वे शक्तत्वे
सुयामत्वे सुतुषितत्वे सुनिर्मितत्वे वशवर्त्तित्वे देवराजत्वे महाब्रह्मत्वे
च प्रष्टापिताः । तावद्ग्रमेयासंख्येया बुद्धा भगवंतः सकृता
गुरुकृता मानिताः पूजिता धर्मचक्रप्रवर्तनार्थं चाधीष्ठा येषां न
सुकरो वाक्कर्मनिर्देशेन पर्यंतोऽधिगंतुं ॥ स एवं रूपं कुशलं समु-
दानयद्यदस्य बोधिसत्त्वचर्या चरतोऽप्रमेयासंख्येयाचिंत्यातुल्या-
मायापरिमाणानभिलाष्यानि कल्पकोटीनियुतशतसहस्राणि
सुरभिर्दिव्यातिक्रांतचंदनगंधो मुखात्प्रवाति स्म । सर्वलोमकूपेभ्य
उत्पलगंधो वाति स्म । सर्वलोकाभिरूपश्चाभूत्प्रासादिको दर्श-
नीयः परमशुभवर्णपुष्टकरतया समन्वागतः । लक्षणव्यञ्जनसमलं-
कृतेनात्मभावेन तस्य सर्वरत्नालंकाराः सर्ववस्त्रचीवराभिनिर्हा-
राः⁵ सर्वपुष्पधूपगंधमात्यविलेपनच्छब्धजपताकाभिनिर्हाराः
सर्ववाद्यसंगीत्यभिनिर्हाराश्च सर्वलोमकूपेभ्यः पाणितलाभ्यां च
निश्चरंति स्म । सर्वान्नपानखाद्यभोज्यलेह्यरसाभिनिर्हाराः सर्वो-
पभोगपरिभोगाभिनिर्हाराश्च पाणितलाभ्यां प्रस्यंदंतः प्रादुर्भवंति

¹ परिस्कारैः A. B. परिष्कारैः C. P.

² Some words seem left out here in all the

MSS.

³ मात्य left out in B.

⁴ परमशुभवर्ण A. C. परमसुभवर्ण B. परमसुवर्ण P.

⁵ चीवराभिनिर्हाराः C.

⁶ रो A. B. C. P.

सम । इति हि सर्वपरिष्कारवशिताप्राप्नः स आनंद धर्माकरो
भिष्माभूत्यूर्वं बोधिसत्त्वचर्या चरन् ॥१०॥

एवमुक्त आयुष्मानाननंदो भगवंतमेतद्वोचत् । किं पुनर्भगवन्स
धर्माकरो भिष्मार्बोधिसत्त्वो महासत्त्वोऽनुवरां सम्यकसंबोधिमभि-
संबुध्यातीतः परिनिर्वृत उत्ताहोऽनभिसंबुद्धो^१थ प्रत्युत्पन्नो
ऽभिसंबुद्ध एतर्हि तिष्ठति ग्रियते यापयति धर्मं च देशयति ।
भगवानाह । न खलु पुनरानंद स तथागतोऽतीतो नानागतः^२ ।
अपि त्वेव^३ स^४ तथागतोऽहंसम्यकसंबोधिमभिसंबुद्ध एतर्हि ति-
ष्ठति ग्रियते यापयति धर्मं च देशयति पश्चिमायां दिशीतो कोटी-
नियुतशतसहस्रतमे च बुद्धक्षेत्रे सुखावत्यां लोकधातावस्थिताभो
नाम तथागतोऽहंसम्यकसंबुद्धोऽपरिमाणर्बोधिसत्त्वैः परिवृतः
पुरस्तोऽनंतैः आवकैरननंतया बुद्धक्षेत्रसंपदा समन्वागतः ॥११॥

अस्मिता चास्य प्रभा यस्य^५ न सुकरं प्रमाणपर्यंतमधिगंतु-
मियंति बुद्धक्षेत्रशतानीयंति बुद्धक्षेत्रसहस्राणीयंति बुद्धक्षेत्रशत-
सहस्राणीयंति बुद्धक्षेत्रकोटीनीयंति^६ बुद्धक्षेत्रकोटीशतानीयंति
बुद्धक्षेत्रकोटीनियुतशतसहस्राणि स्फुरित्वा तिष्ठतीति । अपि तु^७ खलु
पुनरानंद संक्षिप्तेन पूर्वस्यां दिशि गंगानदीवालुकोपमानि^{१०}

^१ संभूतः C. संभूत् P.

^२ तीतानागतः P. ऽतीतानागतः B. C.

^३ त्वेवं B.

^४ स left out in A. B.

^५ प्रभा यस्य left out in B.

^६ नं P.

^७ कोटीनियु-

तानि । इयन्ति C. P.

^८ बुद्धक्षेत्रकोटीसहस्राणि । इयंति repeated in P.

^९ खल्वानंद

C. P. ^{१०} वालिकासमानि A. B. C.

बुद्धक्षेत्रकोटीनियुतशतसहस्राणि तया तस्य भगवतोऽमिताभस्य प्रभया सदा¹ स्फुटानि । एवं दक्षिणपश्चिमोन्नरास्वध ऊर्ध्वे दिग्बिदिषु चैकैकस्यां दिशि समंताङ्गानदीवालुकोपमानि² यावद्बुद्धक्षेत्रकोटीनियुतशतसहस्राणि तस्य भगवतोऽमिताभस्य प्रभया सदा परिस्फुटानि³ स्थापयित्वा बुद्धान्भगवतः⁴ पूर्वप्रणिधानाधिष्ठानेन ये व्यामप्रभयैकद्विचित्तुः पञ्चदशविंशतिचिंशत्त्वारिंशत्पञ्चाशद्योजनप्रभया योजनशतप्रभया योजनसहस्रप्रभया⁵ योजनशतसहस्रप्रभया यांवदनेकयोजनकोटीनियुतशतसहस्रप्रभया वा लोकं¹⁰ स्फुरित्वा तिष्ठन्ति । नास्त्यानंदोपमोपन्यासो येन शक्यं तस्यामिताभस्य तथागतस्य प्रभायाः प्रमाणमुद्भवीतुं । तदनेनानन्दं पर्यायेण स तथागतोऽमिताभ इत्युच्यते⁶ अमितप्रभोऽमितप्रभासोऽसमाप्तप्रभोऽसंगतप्रभः प्रभाशिखोत्सृष्टप्रभः सदिव्यमणिप्रभोऽप्रतिहतरश्मिरागप्रभो राजनीयप्रभः प्रेमणीयप्रभः प्रमोदनीयप्रभः संगमनीयप्रभ उपोषणीयप्रभो निबंधनीयप्रभोऽतिवीर्यप्रभो⁷ तुल्यप्रभो⁸ अभूयनरेण्ड्रामूल्येण्ड्रप्रभः आंतसंचयेन्दुसूर्यजिह्वीकरणप्रभो⁹ अभूयलोकपालशक्वस्तुशुद्धावासमहे-

¹ सदा left out in A. B. ² पश्चिमोन्नरास्वध ऊर्ध्वमनुविदिषु A. पश्चिमोन्नरास्वध ऊर्ध्वे दिग्बिदिषु B. पश्चिमोन्नरास्व दिशध ऊर्ध्वमनुविदिषु C. पश्चिमोन्नरास्व दिष्टु अथर्वमनुविदिषु P. ³ वालिकासमानि A. B. C. P. ⁴ यादुद्वं A. वदुद्वं P. ⁵ यित्वा चुडां A. B. C. स्थापयित्वा बुद्धा P. ⁶ पूर्जा added in C. P. before पूर्व. ⁷ तु A. B. C. P.

⁸ This passage is repeated in C. ⁹ या left out in A. ¹⁰ जावज्ञो A. यावज्ञो B. चा ज्ञो C. या ज्ञो P. ¹¹ मूल्य B. C. P. मुत्र A. Is it meant for नरेण्ड्रामूल्येण्ड्र? For the series of indras, see Lal. Vist. p. 564. ¹² य P. ¹³ आन्तसंचयेन्दुसूर्येजिह्वीकरणप्रभो A. आन्तसंचयेन्दुसूर्यजिह्वी¹⁰ B. आन्तसंचयेन्दुसूर्येजिह्वी¹¹ C. आन्तसंचयेन्दुनसूर्यजिह्वी¹² P.

श्ररसर्वेवजिह्वीकरणप्रभ इत्युच्यते ॥ सा चार्यप्रभा विमला विपुला कायमुखसंजननी चित्तौद्विल्यंकरणी देवासुरनागयष्टगं-धर्वगरुदमहोरगकिंनरमनुष्ठामनुष्ठाणं⁴ प्रीतिप्रामोद्यमुखकरणी कुशलाशयानां सत्त्वानां⁶ कल्यकुशलमिमिणेवद्विप्रामोद्यकरणी येऽन्येष्वप्यनन्तापर्यंतेषु बुद्धक्षेत्रेषु । अनेन चानन्दं पर्यायेण तथागतः परिपूर्णं कल्पं भाष्येत्तस्यामिताभस्य तथागतस्य नाम कर्मोपादाय प्रभामारभ्य न च शक्नोति गुणपर्यंतमधिगंतुं तस्याः प्रभायाः तथागतस्य वैशारद्यानुपच्छेदो⁸ भवेत् । तत्कस्य हेतोः । उभयमष्ट-तदानन्दाप्रमेयमसंख्येयमचिंत्यापर्यंतं⁹ यदितं तस्य भगवतोऽमि-ताभस्य तथागतस्य प्रभागुणविभूतिः तथागतस्य चानुत्तरं प्रज्ञाप्रतिभानं ॥ १२ ॥

तस्य खलु पुनरानन्दामिताभस्य तथागतस्याप्रमेयः¹⁰ आ-वकसंघो¹¹ यस्य न सुकरं प्रमाणमुद्रहीतुमियत्यः¹² आवककोट्य इयंति आवककोटीशतानीयंति आवककोटीसहस्राणीयंति आ-वककोटीशतसहस्राणीयंति कंकराणीयंति विंवराणीयंति नयु-

¹ देव left out in B.

² लो P.

³ न left out in A.

⁴ मनुष्मनुष्ठानां A.

⁵ स P.

⁶ सत्त्वानां C.

; left out in A. B. सत्त्वां P.

⁷ शत्यकुशलमिमि-

णेवद्वि A. कल्यकुशलमिमिणेवद्वि P.

कल्यकुशरमिमिणेवद्वि B.

शत्यकुशलमिमिणेवद्वि C.

Not clear; could it be irizavad?

⁸ वैशारद्योनोपच्छेदो A. B. C.

वैशारद्योपच्छेदो P.

⁹ ○चिंत्यापर्यंतं A. B. C. P.

चिंत्यमपर्यंतं?

¹⁰ ○मेया A. C. P.

○मेया: B.

¹¹ संघा B.

इयन्याः A.

इयन्यः C. P.

इयन्यः आवककोट्यः left out in B.

¹² इयन्यः A. B. C. P.

इयन्यः आवककोटी-

शतसहस्राणि left out in P.

¹³ इयंति आवककोटी-

शतसहस्राणि See Lal. Vist. p. 168.

¹⁴ विम्बराणि A. B.

विम्बराणि C. विम्बलानि P.

तानीयंत्ययुतानीयंत्यस्त्रोभ्याणीयंतो विवाहा इयंति स्त्रोतांसीयं-
योजांसीयंत्यप्रमेयाणीयंत्यसंख्येयानीयंत्यगण्यानीयंत्यतुल्यानी-
यंत्यचिंत्यानीति । तद्यथानन्द^३ भिष्मौद्रिल्यायन चृद्विशिताप्राप्नः
स आकांश्कन्विसाहस्रमहासाहस्रलोकधातौ यावंति तारारूपाणि
तानि सर्वाण्येकराच्चिदिने नागरेण गणयेत्^४ एवंरूपाणां चर्द्धिमतां
कोटीनियुतशतसहस्रं भवेत् ते च^५ वर्षकोटीनियुतशतसहस्रमनन्य-
कर्मणाऽमिताभस्य^६ तथागतस्य प्रथमश्रावकसंनिपातं गणयेयुः
एभिर्गणयद्विः शततमोऽपि भागो न गणितो भवेत्सहस्रतमोऽपि
शतसहस्रतमोऽपि यावत्कलामण्युपमामण्युपनिशामपि^७ न गणि-
तो भवेत् ॥ तद्यथानन्द महासमुद्राच्चतुराशीतियोजनसहस्राण्या-
वेधेन तिर्यगप्रमेयाक्लश्चिदेव पुरुषः शतधा भिन्नया वालाय-
कोट्यैकमुद्रकविंदुमभ्युत्क्षिपेत् तत्किं मन्यस आनन्द कतमोऽच
बहुतरः यो वा शतधा भिन्नया वालायकोट्याभ्युत्क्षिप्त^८ एक
उद्रकविंदुर्यो वा^९ महासमुद्रेऽप्स्कंधोऽवशिष्ट इति । आनन्द आह ।
योजनसहस्रमपि तावद्वगवन्महासमुद्रस्य परीक्षं भवेत्किमंग पुनः
शतधा भिन्नया वालायकोट्योत्क्षिप्त एक उद्रकविंदुः । भगवानाह ।

^१ इयंत्यजासा A. B. P.; left out in C. ^२ इयंत्यप्रमेयाणि left out in B. ^३ मौड्रल्यायनो
भिष्मः P. ^४ नगरेण गणयेत् A. नगरेण गयेत् B. नगरे न गणयेत् C. नगरे न गनयेत् P.
^५ तेन A. B. C. P. ^६ कर्मणाऽमिताभस्य A. B. C. कर्मनामिताभस्य P. ^७ उप-
निशामपि A. B. C. P. Cf. the Vagrakkhedikā, p. 35, l. 10; p. 42, l. 7 (upanishadām).
^८ वधेन तिर्यगप्रमेयात् A. B. C. वधेन तिर्यग प्रमेयात् P. ^९ भूत्क्षिप्त A. B. C. भूत् ॥
श्चिप्त P. ^{१०} महासमुद्रेऽप्स्कन्धोऽवशिष्ट A. महासमुद्र अप्स्कंधोऽवशिष्ट B. महासमुद्र
अप्स्कन्धोऽवशिष्ट C. महासमुद्र उप्स्कन्धो वसिष्ट P.

तद्यथा स एकविंदुरियंततः^१ स प्रथमसन्निपातोऽभूत् । तैर्मौङ्गल्या-यनसदृशैर्भिस्तुभिर्गणयज्ञस्तेन वर्षकोटीनियुतशतसहस्रे गणितं भवेत् यथा महासमुद्रेऽप्संधोऽवशिष्ट एवमगणितं द्रष्टव्यं । कः पुनर्वादो द्वितीयतृतीयादीनां आवकसंनिपातानां । एवमनंतापर्यंतस्तस्य भगवतः आवकसंधो योऽप्रमेयासंख्येय^२ इत्येव संख्यां गच्छति ॥१३॥

अपरिमितं चानंद तस्य भगवतोऽमिताभस्य तथागतस्यायुःप्रमाणं यस्य न^३ सुकरं प्रमाणमधिगंतुमियंति वा कल्पशतानीयंति वा कल्पसहस्राणीयंति वा कल्पशतसहस्राणीयत्वो वा कल्पकोट्य इयंति वा कल्पकोटीशतानीयंति वा कल्पकोटीसहस्राणीयंति वा कल्पकोटीशतसहस्राणीयंति वा कल्पकोटीनियुतशतसहस्राणीति । अथ तर्वानंदापरिमितमेव तस्य भगवत आयुःप्रमाणपर्यंतं । तेन स तथागतोऽमितायुरित्युच्यते । यथा चानंदेह लोकधातौ कल्पगणनाप्रज्ञप्तिसंकेतस्तथा^४ सांप्रतं दशकल्पास्तस्य भगवतोऽमितायुषस्तथागतस्योत्पन्नस्यानुवरां सम्यकसंबोधिमभिसंबुद्धस्य ॥१४॥

तस्य खलु पुनरानंद भगवतोऽमिताभस्य सुखावती नाम लोकधातुर्जृद्वा च स्फीता च क्षेमा च सुभिक्षा च रमणीया च

^१ इयंततः A. B. C. P. इयन्ततः or इयान्ततः for इयास्ततः? ^२ °संख्येया A. C.
°संख्येय P. ^३ न is given here in C. only; it is put in between प्रमाणं and यस्य in B.; and it is left out in A. P. ^४ P. has सा before तथा.

बहुदेवमनुष्याकीर्णे च । तत्र खल्वानंदं लोकधातौ न निरयाः संति न तिर्यग्योनिर्न प्रेतविषयो नासुराः काया नाश्छणोपपत्तयाः । न च तानि रत्नानि लोके प्रचरंति यानि सुखावत्यां लोकधातौ विद्यन्ते ॥१५॥

सा खल्वानंदं सुखावती लोकधातुः सुरभिनानागंधसमीरिता नानापुष्पफलसमृद्धा रत्नवृक्षसमलंकृता तथागताभिनिर्मित-मनोद्वास्वरनानाद्विजसंघनिषेविता । ते चानंदं रत्नवृक्षा नानावर्णा अनेकवर्णा अनेकशतसहस्रवर्णाः । संति तत्र रत्नवृक्षाः सुवर्णवर्णाः सुवर्णमयाः । संति रूपवर्णा रूपमयाः¹ । संति वैदूर्यवर्णा वैदूर्यमयाः । संति स्फटिकवर्णाः स्फटिकमयाः । संति मुसारगल्ववर्णा मुसारगल्वमयाः । संति लोहितमुक्तावर्णा लोहितमुक्तामयाः । संत्यश्मगर्भवर्णा अश्मगर्भमयाः ॥ संति केचिद्द्वयो रत्नयोः सुवर्णस्य रूपस्य च ।² संति चयाणां रत्नानां सुवर्णस्य रूपस्य वैदूर्यस्य च । संति चतुर्णी रत्नानां सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य च । संति पञ्चानां रत्नानां³ सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य मुसारगल्वस्य च । संति षणां रत्नानां सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य मुसारगल्वस्य लोहित-मुक्तायाश्च । संति सप्तानां रत्नानां सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य मुसारगल्वस्य लोहितमुक्ताया च ।

¹ The MSS. constantly vary between सुवर्णे and सौवर्णे, रूप and रौप्य, but on the whole सुवर्णे and रूप preponderate.

² From संति चयाणां to रूपस्य left out in A. B. C. ³ रत्नानां left out in A. B. C.

सप्तमस्य¹ ॥ तत्रानन्दं सुवर्णमयानां वृक्षाणां² सुवर्णमयानि
 मूलस्कंधविटपशाखापन्नपुष्पाणि फलानि रुष्मयाणि। रुष्म-
 याणां वृक्षाणां रुष्मयाणे एव मूलस्कंधविटपशाखापन्नपुष्पाणि
 फलानि वैदूर्यमयाणि । वैदूर्यमयाणां वृक्षाणां वैदूर्यमयाणि
 मूलस्कंधविटपशाखापन्नपुष्पाणि फलानि स्फटिकमयानि ।
 स्फटिकमयानां वृक्षाणां स्फटिकमयाणे एव मूलस्कंधविटपशाखा-
 पन्नपुष्पाणि फलानि च मुसारगल्बमयानि । मुसारगल्बमयानां
 वृक्षाणां मुसारगल्बमयाणे एव मूलस्कंधविटपशाखापन्नपुष्पाणि
 फलानि च लोहितमुक्तामयानि । लोहितमुक्तामयानां³ वृक्षाणां
⁴ लोहितमुक्तामयाणे एव मूलस्कंधविटपशाखापन्नपुष्पाणि फलानि
 चाश्मगर्भमयाणि। अश्मगर्भमयाणां वृक्षाणां मश्मगर्भमयाणे एव
 मूलस्कंधविटपशाखापन्नपुष्पाणि फलानि च सुवर्णमयानि ॥
 केषांचिदानन्दं वृक्षाणां⁵ सुवर्णमयानि मूलानि रुष्मयाः स्कंधा
 वैदूर्यमया विटपाः स्फटिकमयाः शाखा मुसारगल्बमयानि
 पन्नाणि लोहितमुक्तामयानि पुष्पाणयश्मगर्भमयाणि फलानि ।
 केषांचिदानन्दं वृक्षाणां रुष्मयाणि मूलानि वैदूर्यमयाः स्कंधाः
 स्फटिकमया विटपा मुसारगल्बमयाः शाखा लोहितमुक्तामयानि
 पन्नाणयश्मगर्भमयाणि पुष्पाणि सुवर्णमयानि फलानि । केषां-

¹ Instead of सप्तमस्य C. has संति. ² Deest in A. C. P. For the sake of uniformity it would have been easy to insert एव and च throughout, but they have been printed only where some of the MSS. gave them. ³ Deest in A. B. C. ⁴ From चाश्मगर्भ[°] to फलानि left out in P. ⁵ P. has सुवर्णमयानां between वृक्षाणां and सुवर्णमयानि.

चिदानन्द वृक्षाणां वैदूर्यमयाणि मूलानि स्फटिकमयाः स्कंधा
मुसारगल्वमया विटपा लोहितमुक्तामयाः शाखा अश्मगर्भम-
याणि पन्नाणि सुवर्णमयानि पुष्पाणि रुप्यमयाणि फलानि ।
केषांचिदानन्द वृक्षाणां स्फटिकमयानि मूलानि मुसारगल्वमयाः
स्कंधा लोहितमुक्तामया विटपा अश्मगर्भमयाः शाखाः सुवर्ण-
मयानि पन्नाणि रुप्यमयाणि पुष्पाणि वैदूर्यमयाणि फलानि ।
केषांचिदानन्द वृक्षाणां मुसारगल्वमयानि मूलानि¹ लोहित-
मुक्तामयाः स्कंधा अश्मगर्भमया विटपाः सुवर्णमयाः शाखा
रुप्यमयाणि पन्नाणि वैदूर्यमयाणि पुष्पाणि स्फटिकमयानि
फलानि । केषांचिदानन्द वृक्षाणां लोहितमुक्तामयानि मूला-
न्यश्मगर्भमयाः² स्कंधाः सुवर्णमया विटपा रुप्यमयाः शाखा
वैदूर्यमयाणि पन्नाणि स्फटिकमयानि पुष्पाणि मुसारगल्वम-
यानि फलानि । केषांचिदानन्द वृक्षाणां मश्मगर्भमयाणि मूलानि
सुवर्णमयाः स्कंधा रुप्यमया विटपा वैदूर्यमयाः शाखाः स्फटिकम-
यानि पन्नाणि मुसारगल्वमयानि पुष्पाणि लोहितमुक्तामयानि
फलानि ॥ केषांचिदानन्द वृक्षाणां सप्तरत्नमयानि मूलानि³
सप्तरत्नमयाः स्कंधाः सप्तरत्नमया विटपाः सप्तरत्नमयाः शाखाः
सप्तरत्नमयानि पन्नाणि सप्तरत्नमयानि पुष्पाणि सप्तरत्नमयानि
फलानि ॥ सर्वेषां चानन्द तेषां वृक्षाणां मूलस्कंधविटपशाखा-
पन्नपुष्पफलानि सुखसंस्पर्शानि सुगंधीनि । वातेन प्रेरितेन⁴ च

¹ मूलानि deest in A. B.

² From स्कंधा to अश्मगर्भमया deest in B.

³ सप्तरत्न-

मयानि मूलानि deest in P.

⁴ वातेन रितेन A. C. P. वातेन प्रेरितेन B. प्रेरितानां?

तेषां वल्गुमनोङ्गोषो निश्चरत्यसेचनको^१ प्रतिकूलः श्रवणाय । एवं रूपैरानंद^२ सप्तरत्नमयैर्वृक्षैः संततं तद्बुद्धक्षेत्रं समंताच्च कदलीस्तंधैः सप्तरत्नमयै रत्नतालपंक्तिभिश्चानुपरिक्षिप्तं सर्वतश्च हेमजालप्रतिच्छन्नं समंततश्च सर्वरत्नमयैः पञ्चैः संच्छन्नं ॥ संति तत्र पद्मान्वर्धयोजनप्रमाणानि । संति योजनप्रमाणानि संति^३ द्वित्रिचतुःपंचयोजनप्रमाणानि संति यावद्यश्योजनप्रमाणानि । सर्वतश्च रत्नपद्मान्वटिंशद्रिश्मकोटीशत^४ सहस्राणि निश्चरंति । सर्वतश्च रश्ममुखान्वटिंशद्बुद्धकोटीशत^५ सहस्राणि निश्चरंति सुवर्णमयवर्णैः कायैर्वाचिंशद्वहापुरुषलक्षणधैर्यानि पूर्वस्यां दिश्यप्रमेयासंख्येयासु लोकधातुषु गत्वा सत्त्वेभ्यो धर्मं देशयंति । ^६ एवं दक्षिणपश्चिमोत्तरासु दिश्वध ऊर्ध्वमनुविदिष्टु गतावरणे लोके^७ प्रमेयासंख्येयाँलोकधातूनगतिंगत्वा^८ सत्त्वेभ्यो धर्मं देशयंति ॥१६॥

तस्मिन्खलु मुनरानंद बुद्धक्षेत्रे सर्वशः कालपर्वता न संति सर्वतो रत्नपर्वताः सर्वशः सुमेरवः पर्वतराजाः^९ सर्वशश्चक्रवाडा महाचक्रवाडाः^{१०} पर्वतराजाः^{११} । समंताच्च तद्बुद्धक्षेत्रं समं रमणीयं पाणितलजातं नानाविधरत्नमणिचितभूमिभागं ॥ एवमुक्त

^१ From सप्तरत्नं to पद्मान्वर्धयोजन दeest in B.

A. B. P. ^२ योजनप्रमाणानि संति deest in A. B. C. P.

^३ शत deest in C. P. ^४ शत deest in A. B. C. P. The Chinese translation presupposes शत, giving the numbers as 36—100—1000—1,000,000. ^५ Cf. Vagrakkhedikā, p. 21, l. 14.

^६ Cf. the smaller Sukhāvatīvyūha, 5th paragraph : कोटिशतसहस्रं बुद्धानां वंदेत्यच्यौक्तोकधातूनगत्वा । ^७ पर्वतराजानः P. ^८ महाचक्रवाडाः deest in A. B. ^९ पर्वतराजानः A. C. P. ^{१०} मणिचितभूमि A. ^{११} विततभूमि B.

मणिचितभूमि C. मतिचितभूमि P.

आयुष्मानानंदो भगवंतमेतद्वोचत् । ये च पुनस्ते भगवंश्वातुर्म-
हाराजकायिका देवाः सुमेरुपार्श्वनिवासिनस्त्वायस्त्रिंशा¹ वा²
सुमेरुमूर्धि निवासिनस्ते कुच प्रतिष्ठिताः । भगवानाह । तत्किं
मन्यस आनंद ये त इह सुमेरोः पर्वतराजस्योपरि यामा देवा-
स्त्वुषिता वा³ निर्माणरतयो वा⁴ परनिर्मितवशवर्तिनो वा⁵
ब्रह्मकायिका वा⁵ ब्रह्मपुरोहिता वा⁵ महाब्रह्मणो वा⁵ यावदक-
निष्ठा वा⁶ कुच ते प्रतिष्ठिता इति । आनंद⁷ आह । अचिंत्यो
भगवन्कर्मणां⁸ विपाकः कर्माभिसंस्कारः । भगवानाह । लब्धस्त्व-
यानंदेहाचिंत्यः कर्मणां⁹ विपाकः कर्माभिसंस्कारो न बुद्धानां
भगवतामचिंत्यं बुद्धाधिष्ठानं कृतपुण्यानां च सत्त्वानामवरोपि-
तकुशलमूलानां तवाचिंत्या पुण्या विभूतिः । आनंद¹⁰ आह । न
मेऽत्र भगवन्काचित्कांश्चा वा विमतिर्वा विचिकित्सा वा । अपि
तु खल्वहमनागतानां सत्त्वानां कांश्चाविमतिविचिकित्सानिर्दी-
ताय तथागतमेतमर्थं परिपृच्छामि । भगवानाह । साधु साधानंदैवं
ते करणीयं ॥१७॥

तस्यां खत्वानंद सुखावत्यां लोकधातौ नानाप्रकारा नद्यः
प्रचरंति । संति तत्र महानद्यो योजनविस्ताराः । संति यावद्विं-
शतिचिंशत्त्वारिंशत्पञ्चाशद्योजनविस्तारा यावद्वादशयोजनावे-
धाः¹¹ सर्वाश्च ता नद्यः सुखवाहिन्यो नानासुरभिगंधवारिवाहिन्यो

¹ ऋयत्रिंशा A. B. C. ऋयस्त्रिंशा P. ² देवाः B. ³ देवाः A. B. C. ⁴ देवाः B. C.
⁵ देवाः B. ⁶ देवाः A. B. C. ⁷ आनंद deest in P. ⁸ कर्मेना A. B. P. कर्मणा C.
⁹ कर्मेना B. P. ¹⁰ ज्ञानंद deest in P. ¹¹ नोद्वेधाः A. C. न ऊर्द्वेधाः B. नावेधाः P.
 नोड्वेलाः ?

नानारन्लुडितपुष्पसंघातवाहिन्यो नानामधुरस्वरनिर्घोषाः ।
 तासां चानंद कोटीशतसहस्रांगसंप्रयुक्तस्य दिव्यसंगीतिसंमूच्छितस्य^१ तूर्यस्य कुशलैः संप्रवादितस्य तावन्मनोऽघोषो निश्चरति^२
 यथारूपस्त्रासां महानदीनां निर्घोषो निश्चरति गंभीरोऽज्ञेयो
 ऽविज्ञेयोऽनेलः^३ कर्णसुखो हृदयंगमः प्रेमणीयो वल्गुर्मनोऽज्ञो
 ऽसेचनकोऽप्रतिकूलः अवणायानित्यं^४ शांतमनात्मेति सुखश्रवणीयो यस्तेषां सत्त्वानां श्रोत्रेन्द्रियाभासमागच्छति ॥ तासां खलु
 पुनरानंद महानदीनामुभयतस्तीरण नानागंधरलवृक्षैः^५ संत-
 तानि येभ्यो नानाशाखापञ्चपुष्पमंजर्योऽवलंबने^६ । तत्र ये
 सत्त्वास्तेषु नदीतीरेष्वाकांक्षांति दिव्याभिरामरमणीयां रत्नक्रीडां
 चानुभवितुं तेषां तत्र नदीष्ववतीर्णानामाकांक्षातां गुल्फमात्रं वारि
 संतिष्ठते । आकांक्षातां जानुमात्रं कटिमात्रं कक्षमात्रमाकांक्षातां
 कर्णमात्रं वारि संतिष्ठते दिव्याश्च रतयः प्रादुर्भवंति । तत्र ये
 सत्त्वा आकांक्षांति शीतं वारि भवत्विति तेषां शीतं वारि भवति ।
 य आकांक्षांत्युष्णं भवत्विति तेषामुष्णं भवति । य आकांक्षांति
 शीतोष्णं भवत्विति तेषां शीतोष्णमेव तद्वारि भवत्यनुसुखं । ताश्च
 महानद्यो दिव्यतमालपञ्चांगरूकालानुसारितगंरोगसारचंदन-
 वरगंधवासिवारिपरिपूर्णाः प्रवहंति दिव्योत्पलपद्मकुमुदपुंडरीक-

^१ समुच्छितस्य A. C. P. समुच्छितस्य B. ^२ Cf. the small *Sukhāvatīvyūha*, 7th paragraph, where we read: तद्यथापि नाम शारिपुत्र कोटिशतसहस्रांगिकस्य दिव्यस्य तूर्यस्य चर्यैः संप्रवादितस्य वल्गुर्मनोऽज्ञः शब्दो निश्चरति । ^३ ऽनेलः A. B. ऽनलः C. अनल P.; is it for अनेडः? ^४ अनित्य B. अचिंत्य P. ^५ सम B. ^६ ऽम्बलंवने A. C. ऽवरने B. बलावने P. ^७ पञ्चा left out in A. B. ^८ ग deest in B.

सौंगंधिकादिपृष्ठसंचन्ना हंससारसक्रैंचचक्रवाककारंडकशुकश-
रिककोकिलकुणालकलविंकमयूरादिमनोजस्वरास्तथागताभि-
निर्मितपक्षिसंघनिषेवितपुलिना धातुराष्ट्रोपशोभिताः² सुपतीर्था
विकर्दमाः सुवर्णवालुकासंकीर्णाः। तत्र यदा ते सत्त्वा आकांक्षंति
कीदृशा अस्माकमभिप्रायाः परिपूर्यतामिति तदा तेषां तादृशा
एवाभिप्रायाः³ परिपूर्यते। यश्चासावान्तद तस्य⁴ वारिणो निर्घोषः
स मनोज्ञो⁵ निश्चरति येन सर्वावत्तद्वृद्धक्षेत्रमभिज्ञायते। ये च
सत्त्वा नदीतीरेषु स्थिता आकांक्षंति मास्माकमयं शब्दः ओचेंट्रि-
यावभासमागच्छत्विति तेषां न दिव्यस्यापि ओचेंट्रियस्यावभास-
मागच्छति।⁷ यश्च यथारूपं⁸ शब्दमाकांक्षति ओतुं स तथारूपमेव
मनोज्ञं शब्दं शृणोति। तद्यथा। वुद्धशब्दं धर्मशब्दं संघशब्दं

¹ ता A. B. त C. P. ² सुपती A. सुपती B. सुपती C. P. Cf. the small Sukhāvativyūha, 4th paragraph, where we read: अष्टांगोपेतवारिपरिपूर्णाः समतीर्थकाः काकपेया
सुवर्णवालुकाः संसृताः। Is सुप, easy to drink? ³ After अभिप्राया all the MSS. add
धर्माः। ⁴ यश्चासावान्तदस्य A. B. यश्चासोवान्तदतस्य C. यश्चासावानन्द तस्य P. ⁵ वारिणो
निर्घोषः स मनोज्ञो A. C. °स मनोज्ञो B. वारिनौ निर्घोषः स मनोज्ञा P. ⁶ सर्वांचतत C.
सर्वावत त A. B. P.

⁷ A. मा स्यमयं शब्दं ओचेंट्रियावभासमागच्छति। तेषां स दिव्यं वालि ओचेंट्रिया स्याभासमागच्छति॥
B. मास्यामयशब्द ओचेंट्रियावभासमागच्छति॥ तेषां स दिव्यं वारि ओचेंट्रियास्याभासमागच्छति॥
C. मा स्यमयं शब्दं ओचेंट्रियावभासमागच्छति। तेषां स दिव्यं वारि ओचेंट्रिया स्याभासमागच्छति॥
P. मा स्यमयं शब्दः ओचेंट्रियाभासमागच्छत्विति। तेषां स दिव्यं वारि ओचेंट्रियस्या सभासमागच्छति॥

The various readings of the four MSS., as here put together, will give some idea of the difficulty of restoring the text. We can gather from Bodhiruki's Chinese translation that what he discovered in the text before him was that those who did not wish to hear the sound of the river, need not hear it, even if they were possessed of the so-called heavenly hearing which enables a man to hear everything. With the help of this hint the text has been restored conjecturally, though with sufficient certainty. ⁸ यथाक्रमं P.

पारमिताशब्दं भूमिशब्दं¹ बलशब्दं वैशारद्यशब्दमावेणिकवुद्ध-
धर्मशब्दं प्रतिसंविच्छब्दं शून्यतानिमित्ताप्रणिहितानभिसंस्का-
राजातानुत्पादाभावनिरोधशब्दं शांतप्रशांतोपशांतं² महामैत्री-
महाकरुणामहामुदितांमहोपेक्षाशब्दमनुत्पत्तिकधर्मक्षांत्यभिषेक-
भूमिप्रतिलंभशब्दं⁴ । श्रुतोदारप्रीतिप्रामोद्यां प्रतिलभते विवेक-
सहगतं विरागसहगतं शांतसहगतं निरोधसहगतं धर्मसहगतं बो-
धिपरिनिष्पत्तिकुशलमूलसहगतं च ॥ सर्वशश्वानंद सुखावत्यां
लोकधातावकुशलशब्दो नास्ति सर्वशो नीवरण्ँशब्दो नास्ति
सर्वशोऽपायदुर्गतिविनिपातशब्दो नास्ति सर्वशो दुःखशब्दो
नास्ति । अदुःखसुखवेदनाशब्दोऽपि तावदानंद तत्र नास्ति कुतः
पुनर्दुःखशब्दो⁵ भविष्यति । तदनेनानंद पर्यायेण सा लोकधातुः
सुखावतीयुच्यते संक्षिप्तेन न पुनर्विस्तरेण । कल्पोऽप्यानंद परि-
श्यं गच्छेत्सुखावत्या लोकधातोः सुखकारणेषु परिकीर्त्यमानेषु न
त्वेव शक्यं तेषां सुखकारणानां पर्यंतमधिगंतुं ॥ १८ ॥

तस्यां खलु पुनरानंद सुखावत्यां लोकधातौ ये सत्त्वाः
प्रत्याजाताः प्रत्याजनिष्यन्ते⁷ सर्वे त एवंरूपेण वर्णेन बलेन⁸
स्थानारोहपरिणाहेनाधिपत्येन पुण्यसंचयेनातिष्णभिर्वस्त्वांभर-
णोद्यानविमानकूटागारपरिभोगैरवंरूपशब्दगंधरसस्पर्शपरिभो-

¹ भूमिशब्दं left out in A. B. C.

² प्रशांतप्रशांतो A. C. P. प्रशांताप्रशांतो B.

³ मुदिता left out in B.

⁴ शंक्रं शृणोति ॥ एवं P. ⁵ नीवरण, see Childers, Pāli

Dict., p. 293 b.

⁶ पुन दुःखं दुःखशब्दो A. पुनर्दुःखं शब्दो B. पुनर्दुःख दुःखशब्दो C.

पुनः दुःखशब्दो P.

⁷ A. adds तेखा, B. C. P. तेषां. ⁸ वरेण B. Deest in P.

⁹ यणातिष्णभिर्वस्त्रा A. B. C. येन अतिष्णभिः वस्त्रा P. नर्द्धभिर्वै?

गैरवं रूपैश्च सर्वे पि भोगपरिभोगैः समन्वागताः तद्यथापि²
 नाम देवाः परनिर्मितवशवर्तिनः ॥ न खलु पुनरानन्द सुखावत्यां
 लोकधातौ सत्त्वा औदारिकयूषफाणीकाराहारं माहरंति अपि तु
 खलु पुनर्यथारूपमेवाहारमाकांक्षंति तथारूपमाहृतमेव संजा-
 नंति⁵ प्रीणितकायाश्च भवन्ति प्रीणितमानाः⁶ । न तेषां भूयः काये
 प्रक्षेपः करणीयः ॥ ते प्रीणितकायास्तथारूपाणि गंधजातान्या-
 कांक्षंति वेदृशैरेव⁷ गंधजातैर्दिव्यैस्तद्बुद्धक्षेचं सर्वमेव निर्धूपितं
 भवति । तत्र यस्तं गंधमाघ्रातुकामो भवति तस्य सर्वशो
 गंधर्वराज्ञो⁸ वासना नसमुदाचरति । एवं ये⁹ यथारूपाणि गंध-
 माल्यविलेपनचूर्णचीवरच्छवधजपत्ताकान्तूर्याण्याकांक्षंति तेषां
 तथारूपैश्च तैः सर्वं तद्बुद्धक्षेचं परिस्फुटं भवति । चीवराण्याकां-
 क्षंति नानावर्णान्यनेकशतसहस्रवर्णानि तेषां तादृशैरेव चीवर-
 रत्नैः सर्वं तद्बुद्धक्षेचं परिस्फुटं भवति । प्रावृतमेव चात्मानं
 संजानंति । ते यथारूपाण्याभरणान्याकांक्षंति तद्यथा शीर्षाभर-
 णानि वा कर्णाभरणानि वा ग्रीवाभरणानि वा हस्तपादाभर-
 णानि¹⁰ वा यदिदं मुकुटानि कुंडलानि कटककेयूराणि वत्सहारा
 रुचकहारा कर्णिका मुट्रिकाः स्वर्णसूत्राणि मेखलाः¹¹ स्वर्णसूत्रा-

¹ भोगपरि deest in C.

² अपि P.

³ औदारियुक्तवती A. C. औदारियुक्तवती B.

औदारियुक्तवति P.

⁴ काराहारा A. B. C. काराहारा P. See Lal. Vist., p. 331, ll. 5-7.

⁵ संजानंते A. B. C.

⁶ मानाः A. B. C. P. मनसः?

⁷ वेदृशैरेव P. वेदृशैरेव

A. B. C.

⁸ गंधर्वराज्ञा A. B. P. गंधं च राज्ञा C.

⁹ ये न A. B.

यदिदं A. C.

वा यदिदं B. वा का यदिदं P.

¹⁰ का

खर्णसूत्रानी जालानि P.

¹¹ खर्णसूत्राणि जालानि A. B. C.

णि जालानि मुक्ताजालानि सर्वरत्नजालानि स्वर्णरत्नकिंकि-
णीजालानि तथा रूपैरभरणैरनेकरत्नशतसहस्रप्रत्युम्बैः स्फुटं
तद्वृद्धक्षेचं पश्यन्ति यदिदमाभरणवृक्षावसक्तैस्तैश्चभरणैरलंकृत-
मात्मानं संजानन्ति ॥ ते यादृशं¹ विमानमाकांक्षन्ति यद्वर्णलिङ्ग-
संस्थानं यावदारोहपरिणाहं नानारत्नमयनिर्यूहशतसहस्रसमलं-
कृतं नानादिव्यपुष्पसंस्तीर्णं चित्रोपधानविन्यस्तपर्यंकं तादृशमेव
विमानं तेषां पुरतः प्रातुर्भवति । तेषु मनोनिर्वृतेषु विमानेषु
सप्तसप्तास्तरसहस्रपरिवृताः² पुरस्तुता विहरन्ति क्रीडन्ति रमन्ते
परिचारयन्ति ॥ १९ ॥

न च तत्र लोकधातौ देवानां वा मनुषाणां वा नानात्व-
मस्त्यन्यच संवृत्तिव्यवहारेण देवमनुषाविति संख्यां गच्छन्ति ॥ तद्य-
थानन्द राज्ञश्चक्रवर्तिनः पुरतो मनुष्यहीनो मनुष्यप्रेतको⁴ न भासते
न तपते न विरोचते⁵ न च भवति विशारदो न प्रभास्वरः एवमेव
देवानां परनिर्मितवशवर्तिनां पुरतः शक्रो देवानामिंद्रो न भासते
न तपते न विरोचते यदिदमुद्यानविमानवस्त्राभरणैरधिपत्येनर्द्या
वा⁶ प्रातिहार्येण वैश्वर्येण वानन्द स खलु धर्माभिसमयेन
धर्मपरिभोगेण वा । तत्रानन्द यथा देवाः परनिर्मितवशवर्तिन
एवं सुखावत्यां लोकधातौ मनुष्या द्रष्टव्याः ॥ २० ॥

¹ यादृश A. P. यावद्वश B. यादृशं C. ² दुःप्प A. दुप्प B. C. दुःप्प P.

³ निर्वृताः A. B. C. वृत्ताः P. ⁴ प्रेतको A. B. C. P. Bodhiruki gives the transliteration 半 扱 迦 Pân-tho-kiâ, i.e. पंडक, which would be better. ⁵ From न च

भवति to भासते left out in P. ⁶ प्रतिहार्येण A. P. प्रतिभार्येण B. प्रातिहार्येण C.

तस्यां खलु पुनरानंद सुखावत्यां लोकधातौ पूर्वाह्लङ्काल-
समये प्रत्युपस्थिते² समंताच्चतुर्दिशमाकुलाः समाकुला वायवो
वांति । तेषां³ रत्नवृक्षाणां चित्रान्दर्शनीयान्नानावर्णाननेक-
वृत्तान्नानासुरभिदिव्यगंधपरिवासितान्क्षोभयंति संक्षोभयंतीरयंति
समीरयंति यतो बहूनि पुष्पशतानि तस्यां रत्नमय्यां महापृथिव्यां
प्रपतंति मनोङ्गंधानि दर्शनीयानि । तैश्च पुष्पैस्तुङ्गक्षेचं
समंतात्सप्तपौरुषं संस्कृतरूपं भवति । तद्यथापि नाम पुरुषः
कुशलः पृथिव्यां पुष्पसंस्तरं संस्कृतयादुभाभ्यां पाणिभ्यां समं
रचयेत्सुचिच्चं दर्शनीयं एवमेव तडुङ्गक्षेचं तैः पुष्पैर्नानागंधवणैः
समंतात्सप्तपौरुषं स्फुटं भवति । तानि च पुष्पजातानि मृदूनि
काचिलिंदिकसुखसंस्पर्शान्यौपम्यमाचेण यानि निश्चिप्ते पादे
चतुरंगुलमवनमंति उत्क्षिप्ते पादे चतुरंगुलमेवोन्नमंति ॥ निर्गते
पुनः पूर्वाह्लङ्कालसमये तानि पुष्पाणि निरवशेषमंतधीयंते ।
अथ तडुङ्गक्षेचं विविक्तं रम्यं शुभं भवत्यपरिक्लिष्टैः पूर्वपुष्पैः ।
ततः पुनरपि समंताच्चतुर्दिशं वायवो वांति ये पूर्ववदभिनवानि
पुष्पाण्यभिप्रकिरंति । यथा पूर्वाह्लङ्कालसमये
संध्यायां रात्राः⁸ प्रथमे यामे मध्यमे यामे अश्विमे यामे । तैश्च

¹ पूर्वाह्ल A. B. C. P.

² प्रत्युत्पस्थिते A. P. प्रत्युत्पस्थिते B. प्रत्युत्पस्थित C.

³ रत्नवृक्षाणां चित्रां A. C. रत्नवृक्षाणां चित्रां B. रत्नवृक्षानां चित्रां P. ⁴ वृद्धान् A. C. P.

वृद्धान् B. वृत्त, which has been substituted conjecturally, is generally neuter. The text
may have been originally ते च रत्नवृक्षान् and अनेकवर्णान्. ⁵ न्योपम्य A. B. C.

नोपम्य P.

⁶ पूर्वाह्ल A. B. C. P.

⁷ पूर्वाह्ले A. B. C. P.

रात्रां B. रात्रौ P.

⁸ रात्राः A. C.

वातैर्वायन्निर्नानागंधपरिवासितैस्ते सत्त्वाः स्पृष्टाः संत एवं सुख-
समर्पिता भवति तद्यथापि नाम निरोधसमापन्नो भिष्ठुः ॥२१॥

तस्मिंश्चानन्दं बुद्ध्येत्वे सर्वशोऽग्निसूर्यचंद्रग्रहनक्षत्रताराह-
पाणां तमोऽंधकारस्य नामधेयप्रज्ञप्निरपि नास्ति सर्वशो^१ रात्रिं
दिवं प्रज्ञप्निरपि नास्त्यन्यत्र तथागतव्यवहारात् सर्वशश्चाराम-
परिग्रहसंज्ञा नास्ति ॥२२॥

तस्यां खलु पुनरानन्दं सुखावत्यां लोकधातौ काले दिव्य-
गंधोटकमेघा अभिप्रवर्षयंति^२ दिव्यानि सर्ववर्णिकानि कुसुमानि
दिव्यानि सप्तरत्नानि दिव्यं चंदनचूर्णं^३ दिव्याश्छत्रधजपताका
अभिप्रवर्षयंति । दिव्यानि सर्ववर्णिकानि कुसुमानि दिव्यानि
वितानानि ध्रियंते दिव्यानि च्छत्ररत्नानि^४ सर्वाभरणान्याकाशे^५
ध्रियंते दिव्यानि वाद्यानि प्रवाद्यंते दिव्याश्चाप्सरसो नृत्यंति ॥२३॥

तस्मिन्खलु पुनरानन्दं बुद्ध्येत्वे ये सत्त्वा उपपन्ना उत्पत्यांत
उत्पत्यस्यंते^६ सर्वे ते नियताः सम्यक्ते यावन्निर्वाणं^७ । तत्स्य
हेतोः । नास्ति तत्र इयो राशयोर्बर्वस्थानं प्रज्ञप्निर्वा यदिदमनि-
यतस्य वा मिथ्यात्वनियतस्य वा । तदनेनापानन्दं पर्यायेण सा
लोकधातुः सुखावतीत्युच्यते संक्षिप्तेन न पुनर्विस्तरेण । कल्पो
ऽप्यानन्दं परिक्षीयेत् सुखावत्यां लोकधातौ सुखकारणेषु परि-

^१ रात्रिदिवं P.

^२ अभिप्रवर्षयन्ति P.

^३ दिव्यचन्दनचूर्णं A. B.

दिव्यं चन्दनचूर्णं C. P.

^४ च्छत्ररत्नाणि A. C.

^५ सर्वाभरणाण्याकाशे A. C.

सर्वाभरणानि चाकाशे B.

सर्वाभरणन्याकाशे P.

^६ उत्पत्यस्यंते left out in B. P.

A. B. C. वैनं P.

^७ वैष्णो

कीर्त्यमानेषु न च तेषां सुखकारणानां शक्यं पर्यंतमधि-
गंतुं ॥ २४ ॥

अथ खलु भगवांस्तस्यां वेलायामिमा गाथा^१ अभाषत ।

सर्वेऽपि सत्त्वाः सुखिता भवेयुर् ।
विशुद्धज्ञानाः परमार्थकोविदाः ।
ते कल्पकोटीमथ वापि चोत्तरिं ।
सुखावतीवर्णं प्रकाशयेयुः ॥ १ ॥
क्षये कल्पकोटी वज्रे सुराश्च^२ ।
सुखावतीये न च वर्णसारुः^३ ।
क्षयं न गच्छेत्प्रतिभा च तेषां^४ ।
प्रकाशयंतान् तु^५ वर्णं नानां^६ ॥ २ ॥
ये लोकधातृ^७ परमाणुसादृशां^८ ।
च्छिद्येय भिद्येय रजाश्च^९ कुर्यात् ।

^१ मा गाथा A. B. मां गाथा C. मा गाथां P. ^२ क्षयकल्पकोटीवज्रे सुराश्च A. क्षयकल्पकोटीवज्रे सुराश्च B. क्षयकल्पकोटीवज्रे सुराश्च C. ये कल्पकोटीवज्रे सुराश्च P. If we want to restore the metre, we might read क्षयं वज्रेकल्पकोटी सुराश्च, though the short o would be irregular; or, allowing still greater metrical license, we might conjecture क्षये कल्पकोटी वज्रासनं च, i. e. 'A kalpakoṭī may perish and the diamond seat,' using kshayet for kshayat as one syllable, and वज्रे as trisyllabic. ^३ सुरुः A. C. P. सारुः B. Is सारुः meant for सारु, i. e. सारः; or is it meant for आहुः or ऊचुः? ^४ See Lal. Vist. p. 572, l. 10. ^५ तु deest in B. ^६ वर्णं नानां, either वर्णं नाना or perhaps वर्णमालां. ^७ From परमाणु to लोकधातृ left out in P. ^८ For सादृशा, see Childers' Pāli Dict. p. 411, col. 2; for paramānuragas, Lal. Vist. p. 171, l. 13. ^९ रजाश्च A. B. P. रज्जाश्च C.

॥ सुखावतीव्यूहः ॥

अतो वहू उत्तरि लोकधातु ।
 पूरेत दानं रतनाहि¹ दद्यात् ॥३॥
 नैता कलापि² उपमापि तस्य ।
 पुण्यस्य³ भोंती⁴ पृथुलोकधातवः⁵ ।
 ये⁶ लोकधातूय सुखावतीये ।
 श्रुत्वैव नामं भवतीह पुण्यं ॥४॥
 ततो वहू पुण्यं भवेत तेषां⁸ ।
 ये अद्वते⁹ जिनवचनं¹⁰ सप्रज्ञाः ।
 अद्वा हि मूलं जगतस्य प्राप्तये¹² ।
 तस्माद्वि¹³ श्रुत्वा विचितिं¹⁴ विनोदयेदिति ॥५॥

एवमप्रमेयगुणवर्णानंद सुखावती लोकधातुः¹⁶ ॥२५॥

तस्य खलु पुनरानंद भगवतो¹⁷ मिताभस्य तथागतस्य¹⁸ दशमु
 दिष्ट्वैकस्यां दिशि गंगानदीवालुकासमेषु बुद्धक्षेचेषु गंगानदी-
 वालुकासमा बुद्धा भगवतो नामधेयं परिकीर्तयन्ते वर्णे भाषते

¹ पुरन्दानं रत्नो A. पुरं नदानं रत्ना B. पूरेन्दानं न तनो C. पूरेन्दानं रतनो P.

² कलापि A. B. P. कल्पापि C.; meant for कलापी. ³ पुशस्य B.; deest in P.

⁴ भोन्ती A. C. भोन्ति B. P. ⁵ धातुवः B. धातवः C. ⁶ ये A. B. C. P.; one expects य or यत्. ⁷ पुण्यं C. ⁸ भवेत् तेषां A. भवेत तेषां B. P. भवेत् । तेषां C. भवेच? ⁹ अधवे A. अद्ववे B. C. P. ¹⁰ जिनवचन A. B. जिनवन C. जिनवल P.

¹¹ त deest in P. ¹² प्राप्तये A. C. प्राप्तये B. प्राप्त ॥ ये P. ¹³ तस्माधि A.

तस्माद्वि B. C. तस्माद्वि P. ¹⁴ वितिं A. C. वि B. विति P. ¹⁵ वर्णमा A. B. C.

वर्णं ज्ञा P. ¹⁶ लोकधातोः A. B. C. ¹⁷ भगवतो left out in A. B. ¹⁸ तथा-

गतस्य left out in A. B. C.

यशः प्रकाशयन्ति गुणमुदीरयन्ति । तत्कस्य हेतोः । ये केचित्सत्त्वा-स्त्रस्य भगवतोऽमिताभस्य नामधेयं शृणुन्ति श्रुत्वा चांतश एक-चित्तोत्पादमपथ्याशयेन प्रसादसहगतेन चित्तमुत्पादयन्ति¹ ते सर्वे ऽवैवर्तिकतायां संत्यनुत्तरायाः सम्यक्संबोधेः ॥ २६ ॥

ये चानंद केचित्सत्त्वास्तं तथागतं पुनः² सत्कारमनसिकरिष्यन्ति बद्धपरिमितं³ कुशलमूलमवरोपयिष्यन्ति बोधये चित्तं परिणाम्य तत्र च लोकधातावुपपत्तये प्रणिधास्यन्ति तेषां सोऽमिताभस्तथा-गतोऽर्हन्सम्यक्संबुद्धो मरणकालसमये प्रत्युपस्थिते⁴ ऽनेकभिष्ठु-गणपरिवृतः पुरस्कृतः⁵ स्यास्यति । ततस्ते तं भगवतं दृष्ट्वा प्रसन्न-चित्ताश्चुताः संतस्तचैव सुखावत्यां लोकधातावुपपत्स्यन्ते । यश्चा-नंदाकांक्षेत⁶ कुलपुत्रो वा कुलदुहिता वा किमित्यहं दृष्ट एव धर्मे तममिताभं तथागतं⁷ पश्येयमिति तेनानुत्तरायां सम्यक्संबोधौ चित्तमुत्पाद्याध्याशयातिशयतया संतत्या तस्मिन्बुद्धक्षेत्रे चित्तं संप्रेष्योपपत्तये कुशलमूलानि च⁸ परिणामयितव्यानि ॥ २७ ॥

ये पुनस्तं तथागतं न भूयो मनसिकरिष्यन्ति न च बद्धपरि-मितं कुशलमूलमभीक्षणमवरोपयिष्यन्ति¹⁰ तेषां तादृशैनैव¹² सोऽमिताभस्तथागतोऽर्हन्सम्यक्संबुद्धो वर्णसंस्थानारोहपरिणाहेन

¹ From ते to संति left out in C. सर्वे ते P. ² P. adds पुर before सत्कारं. Could it be पुनः पुनः सत्कारं?

³ बद्धपरिमितिं A. बद्धपरिनिर्मितं B. बद्धपरिमितं C. बद्धपरिमितं P.

⁴ तो B. ⁵ One expects पुरतः; see p. 14, l. 16; p. 48, l. 2.

⁶ छेतः P. शत A. B. C. ⁷ तथागत A. B. C. P. ⁸ द्य अध्याशयति P. द्याध्याशयति ।

अध्याशयतः B. ⁹ चा A. B. C. ¹⁰ भिष्ठुम A. B. भीष्ठुम C. P. ¹¹ P. adds

॥ तत्र च बुद्धयेत्रे चित्तं संप्रसयि (i.e. संप्रेष्य). ¹² तादृशैनैव A. तादृशैनैव B. C. P.

भिष्मसंघपरिवारेण च तादृश एव बुद्धिनिर्मितो मरणकाल-
समये^२ पुरतः स्थास्यति । ते तेनैव तथागतदर्शनप्रसादालंवनेन
समाधिनाप्रमुषितया स्मृत्या च्युतास्त्रैव बुद्धक्षेत्रे प्रत्याजनि-
ष्टंति ॥२८॥

ये पुनरानन्दं सत्त्वास्त्रं तथागतं दशचित्तोत्पादात्समनुस्मरिष्यन्ति
स्पृहां च तस्मिन्बुद्धक्षेत्रे उत्पादयिष्यन्ति गंभीरेषु च धर्मेषु भाष्य-
माणेषु तु इं प्रतिलिप्त्यस्यंते न विपत्स्यंते न विषादमापत्स्यंते^४ न
संसदनमापत्स्यंते ऽतश एकचित्तोत्पादेनापि तं तथागतं मनसि-
करिष्यन्ति स्पृहां चोत्पादयिष्यन्ति तस्मिन्बुद्धक्षेत्रे ते^५पि स्वप्रांतर-
गता अमिताभं तथागतं द्रष्ट्यन्ति सुखावत्यां लोकधातावुपपत्स्यंते
इवैवर्तिकाश्च भविष्यत्यनुत्तरायाः सम्यक्संबोधेः ॥२९॥

इमं खल्वानन्दार्थवशं संपश्य^५ तथागता दशसु दिष्क्षप्रमेया-
संख्येयासु लोकधातुषु तस्यामिताभस्य तथागतस्य नामधेयं
परिकीर्तयन्तो वर्णं घोषयन्तः संप्रशंसामभ्युदीरयन्ति । तस्मिन्खलु
पुनरानन्दं बुद्धक्षेत्रे दशभ्यो दिग्भ्य एकैकस्यां दिशि गंगानदीवा-
लुकासमा वोधिसत्त्वास्तममिताभं तथागतमुपसंकर्मन्ति दर्शनाय
वंदनाय पर्युपासनाय परिप्रश्नीकरणाय तं च वोधिसत्त्वगणं
तांश्च बुद्धक्षेत्रं गुणालंकारव्यूहसंपद्विशेषान्द्रष्टुं ॥३०॥

^१ बुद्धि A. बुद्धि B. C. बुद्धा P. The Chinese translation suggests निर्मितव्युद्ध°, i.e. Buddha's nirmitakāya. ^२ मरणकारे A. C. मरणकालसमये B. मरनकाले P. ^३ तुस्मरन्ति स्पृह चित्तस्मिन् A. C. °चित्तमस्मिन् B. तुस्मविष्यन्ति स्पृहां च तस्मिन् P. ^४ न विपत्स्यंते A. C. न विषादमापत्स्यंते left out in P. ^५ पश्यं A. B. C. P. ^६ संपदवि° A. B. C. P.

अथ खलु भगवांस्तस्यां वेलायामिममेवार्थे^१ भूयस्या माचया परिदीपयन्निमा गाथा अभाषत ।

यथैव^२ गंगानदीवालिकासमा^३ ।
बुद्धान् श्वेता अमितायुनायकं ॥१॥^४
बहुपुष्पपूटी गृहीत्व ।
ते नानावर्णे^५ सुरभी^६ मनोरमां^७ ।
ओकिरंति नरनायकोत्तमं ।
अमितायु^९ नरदेवपूजितं ॥२॥^{१०}
तथ दक्षिणा^{११} पश्चिमोत्तरासु ।
बुद्धान् श्वेता दशतासु यांतकाः ।
यतो यतो आगमि बुद्ध वंदितुं ।
सबोधिसत्त्वा अमितायुनायकं ॥३॥^{१२}

^१ वेलायामिमा A. वेलायामिमां B. C. वेलायामिमा P. ^२ गगा A. ^३ कुमा B.; deest in A. C. P. ^४ This is all that remains of what seems to have been the first verse, consisting of four lines. As the Chinese versions agree in mentioning the Eastern quarter in the first verse, we may conjecture something like:

यथैव गंगानदीवालिकासमा ।
बुद्धान् श्वेता पुरिमा दिशाय ।
यतो यतो आगमि बुद्ध वंदितुं ।
सबोधिसत्त्वा अमितायुनायकं ॥१॥

The general outline of the metre is + - u | - - | u u - | u - u (-). ^५ रु भ. P.

^६ भि B. P. ^७ मानु P. ^८ उकि^०, but see verse 4. ^९ अमित आयु A. B.

अमितमितायु C. ^{१०} Here the metre seems very imperfect, and cannot be restored by a comparison of verse 4. Possibly a shorter metre than that of verse 1 may have been intended. ^{११} ण A. B. C. न P. ^{१२} था A. B. P. ^{१३} संचो A. B. P.

॥ सुखावतीव्यूहः ॥

बहुगंधपूटी^१ गृहीत्वा ।
 नानावर्ण^३ सुरभी^४ मनोरमां ।
 ओकिरंति नरनायकोत्तमं ।
 अमितायु नरदेवपूजितं ॥४॥
 पूजित्वं^५ वा ते बहुबोधिसत्त्वा ।
 वंदित्वं पादाममितप्रभस्य ।
 प्रदक्षिणीकृत्य वदंति चैवं ।
 अहोऽङ्गतं शोभति बुद्धक्षेत्रं ॥५॥
 ते पुष्पपूटीहि पुनोकिरंति ।
 उदयचित्ता अतुलाय प्रीतिये ।
 कामं प्रभाषंति पुरस्तनायके^७ ।
 असमापि क्षेत्रं^८ सिय एवरूपं^९ ॥६॥
 ये पुष्पपूटा इति द्वितीय तत्र ।
 छत्रंतया संस्थिहि योजनाशतं ।
 स्वलंकृतं शोभति चित्रखतो^{११} ।
 छादते बुद्धस्य समंतकायं ॥७॥
 ते बोधिसत्त्वा तथ सल्करित्वा ।
 कथं करोती इति तुष्ट तत्र ।

^१ टीः P.^२ हि P.^३ नावर्ण A.^४ मि A. B. P.^५ द्रो P.^६ त्वा A. B. C. P.^७ From यके to स्वलं left out in P.^८ त्रा A. B. C. P.^९ सियेवरूपं A.; deest in P. सि एवरूपं B. सिय एवरूपं C.^{१०} त्रं A. B. C. P.^{११} ति चित्रखतो A. ति चित्रस्ततो B. ति विचित्रखतो P. टि चित्रखतो C. The letters are not quite clear; we expect चित्र क्षेत्रं, or शोभति चित्रकेतोः.

सुलब्ध लाभाः खलु तेहि सञ्चैः ।
 येही श्रुतं नाम नरोत्तमस्य ॥८॥
 अस्मेहि^१ पी^२ लाभ सुलब्धपूर्वा ।
 यदा गतास्य^३ इम बुद्धक्षेत्रं ।
 पश्याथ स्वप्नोपम मैत्र कीदृशं ।
 यत्कल्पितं कल्पसहस्रशास्तुः^५ ॥९॥
 पश्याथ बुद्धा वर^६ पुण्यराशिः ।
 परिवृतो^७ श्रीभति बोधिसञ्चैः ।
 अमिताभस्य आभा^८ अमिता च तेजा ।
 अमितं च आयूरमितश्च संघः ॥१०॥
 स्मितं^{१०} करोती अमितायुनाथः ।
 षट्टिंश्कोटीनयुतान अर्चिषां^{१२} ।
 ये निश्चरित्वा मुखमंडलातः ।
 स्फुरंति क्षेत्राणि सहस्रकोटीः^{१३} ॥११॥
 ताः सर्वसूरीः^{१४} पुनरेत्य तत्र ।
 मूर्धे^{१५} च अस्तं गमि नायकस्य ।

^१ ही B. ^२ पि P. ^३ गता स्मा? ^४ य क A. C. ये क B. ^५ शास्तु A.
 शास्तुना C. P. ^६ वल A. B. ^७ परित्तता P.; scan परीवृतो. ^८ Scan
 ु ु - ु | - -. ^९ आयूर. Long and short u are difficult to distinguish; the
 metre requires long u. ^{१०} स्वस्मितं A. B. स्वस्मितं C. स्वस्मित P. ^{११} शत B.
^{१२} पां A. B. C. पा P. ^{१३} टीः P. त्यः B. टी C.; deest in A. ^{१४} सुरीः A. C. P.
 सुराः B. ^{१५} मूर्धै A. B. छें C. छ P.

॥ सुखावतीब्यूहः ॥

देवा मनुषा जनयंति प्रीतिं ।
 अर्चिस्तंदा अस्यमितां^३ विदिता ॥ १२ ॥
 उत्तिष्ठते बुद्धसुतो महायशा ।
 - नाथ सो हि अवलोकितेश्वरः ।
 को हेतुरच भगवं कः प्रत्ययो ।
 येन स्मितं कुर्वसि लोकनाथ ॥ १३ ॥
 तं व्याकरोही यत्र सोऽर्थकोविदो ।
 हितानुकंपी बहुसत्त्वमोचकः ।
 श्रुत्वेति^४ वाचं परमां मनोरमां ।
 उद्यचित्ता भविष्यन्ति सत्त्वाः ॥ १४ ॥
 ये बोधिसत्त्वा बहुलोकधातुतः^५ ।
 सुखावतीं प्रस्थित बुद्धपश्यतां ।
 ते श्रुत्वा प्रीतिं विपुलां जनेत्वा ।
 क्षिप्रमिमं क्षेत्रं विलोकयेयुः ॥ १५ ॥
 आगत्य च^६ क्षेत्रमिदं उदारं ।
 ऋद्धीबलं प्रापुणि^७ क्षिप्रमेव ।
 दिव्यं च चक्षुस्तथ श्रोत्रं दिव्यं ।
 जातिस्मराः पारमिकोविदाश्च^८ ॥ १६ ॥

^१ अर्चिस्त A. B. C. अस्त P.

^२ स्म P.

^३ द्य P.

^४ श्रुत्वाति A. P.

श्रुत्वेति B. श्रुत्वा C.

^५ धात्रकः A. B. C. धात्रवः P.

^६ Both च before क्षे and

दं must be scanned long.

^७ यनि P.

^८ परममिविदाश्च A. परमात्मविदाश्च B.

परममितिविदाश्च C. परमतकोविदाश्च P.

अस्मितायु बुद्धस्तद व्याकरोति ।
 मम ह्ययं प्रणिधि वभूव¹ पूर्व ।
 कथं पि सत्त्वा श्रुणियानि नाम ।
 वजेयु क्षेचं मम नित्यमेव ॥ १७ ॥
 स मे अयं प्रणिधि² प्रपूर्णं शोभना ।
 सत्त्वाश्च एभि बहुलोकधातुतः ।
 आगत्य क्षिप्रं मम अंतिकस्मिं ।
 अवैवर्तिका³ भोंतिह एकजातिया ॥ १८ ॥
 तस्माद्य इच्छतिह बोधिसत्त्वः ।
 ममापि क्षेचं सिय एवरूपं ।
 अहं पि सत्त्वान्बहु मोचयेयं ।
 नामेन⁴ घोषेण अ⁵ दर्शनेन ॥ १९ ॥
 स⁶ शीघ्रशीघ्रं त्वरमाणरूपः ।
 सुखावतीं गच्छतु लोकधातु ।
 गता च पूर्वमस्मितप्रभस्य ।
 पूजेतु बुद्धान सहस्रकोटीः ॥ २० ॥
 बुद्धान कोटी बहु पूजयित्वा ।
 चृड्डीबलेन बहु क्षेच गता ।

¹ च भूवि A. C. P. वभूव B. ² परि A. B. C. ³ अवैवर्तिका A. B. C. P. ;

scanned as u u - u -, ⁴ नामे B. ⁵ तथ A. B. C. ⁶ स deest in B.

⁷ शीघ्रं च A. B.

कृत्वा न पूजां सुगतान¹ संतिके ।
भक्त्या गमिष्यन्ति सुखावती त इति ॥ २१ ॥ ३१ ॥

तस्य खलु पुनरानन्दाभितायुषस्तथागतस्यार्हतः सम्यक्सं-
बुद्धस्य बोधिवृक्षः । स दश योजनशतान्युच्चैस्तेनाद्यौ योजनश-
तान्यभिप्रलंबितशाखापन्त्रपलाशः पञ्चयोजनशतमूलारोहपरि-
णाहः सदापन्त्रः सदापुष्पः सदाफलो नानावर्णोऽनेकशतसहस्र-
वर्णो नानापन्त्रो³ नानापुष्पो नानाफलो नानाविचित्रभूषण-
समलंकृतश्चंद्रभासमणिरत्नपरिस्फुटः शक्राभिलम्मणिरत्नवि-
चित्रितश्चित्तामणिरत्नाकीर्णः सागरवरमणिरत्नसुविचित्रितो
दिव्यसमतिक्रान्तः स्वर्णसूचाभिप्रलंबितो रुचकहाररत्नहारवत्स-
हारंकटकहारलोहितमुक्ताहारनीलमुक्ताहारसिंहलतामेखलाक-
लापरत्नसूचसर्वरत्नवस्तुशताभिविचित्रितः स्वर्णजालमुक्ताजा-
लसर्वरत्नजालकिंकिणीजालततो⁷ मकरस्वस्तिकनंद्यावर्तचंद्र-
समलंकृतः किंकिणीमणिजालसौवर्णसर्वरत्नालंकारविभूषितो
यथाशयसत्त्वविज्ञप्तिसमलंकृतश्च ॥ तस्य खलु पुनरानन्द बोधि-
वृक्षस्य वातसभीरितस्य यः शब्दो घोषो निश्चरति सोऽपरिमा-
णौङ्गोकधातून्विज्ञापयति । तचानन्द येषां सत्त्वानां स बोधिवृक्षः
श्रोत्रावभासमागच्छति तेषां श्रोत्रोगो न प्रतिकांक्षितव्यो

¹ तार A. B. P. ² ग्रम A. B. ग्रमे C. एमे P. ³ नानापन्त्रो deest in C.

⁴ रत्नवत्सहार C. रत्नहारवत्सहार deest in P. ⁵ नीलमुक्ताहार P. ⁶ वरत्र deest
in B. ⁷ जाल ततः । A. C. जालः ॥ ततः B. जाल च ततः P. ⁸ नंद्याचंद्रचंद्रि P.
⁹ रत्ना deest in C.

यावद्बोधिपर्यंतं । येषामप्रमेयासंख्ये याचिंत्यातुत्यामायापरिमा-
णानभिलायानां सत्त्वानां स बोधिवृक्षश्वस्तुष आभासमागच्छति
तेषां चक्षूरोगो न प्रतिकांश्चित्तव्यो यावद्बोधिपर्यंतं । ये खलु
मुनरानंद सत्त्वास्ततो बोधिवृक्षाङ्गं जिग्रंति तेषां यावद्बोधिपर्यंतं
न जातु ग्राणरोगः प्रतिकांश्चित्तव्यः । ये सत्त्वास्ततो बोधिवृक्षात्क-
लान्यांस्वादयंति तेषां यावद्बोधिपर्यंतं न जातु जिह्वारोगः प्रति-
कांश्चित्तव्यः । ये सत्त्वास्तस्य बोधिवृक्षस्याभया स्फुटा भवंति तेषां
यावद्बोधिपर्यंतं न जातु कायरोगः प्रतिकांश्चित्तव्यः । ये च^१ खलु
मुनरानंद सत्त्वास्तं बोधिवृक्षं धर्मतो निधायंति तेषां तत
उपादाय यावद्बोधिपर्यंतं न जातु चित्तविक्षेपः प्रतिकांश्चित्तव्यः ।
सर्वे च ते सत्त्वाः सहदर्शनात्तस्य बोधिवृक्षस्यावैवर्तिकाः संतिष्ठते
यदुतानुत्तरायाः सम्यक्संबोधेः । तिस्तश्च क्षांतीः प्रतिलभंते यदिदं
घोषानुगामनुलोमिकीमनुत्पत्तिकर्थमैक्षांतिं च तस्यैवामितायु-
षस्तथागतस्य पूर्वप्रणिधानाधिष्ठानेन पूर्वजिनकृताधिकारतया
पूर्वप्रणिधानपरिचर्यया च सुसमायया सुभावितयानूनाविक-
लतया ॥३२॥

तत्रैव खलु मुनरानंद ये बोधिसत्त्वाः प्रत्याजाताः प्रत्याजायंते
प्रत्याजनिष्ठंते वा सर्वे त एकजातिप्रतिबद्धास्तत एवानुत्तरां
सम्यक्संबोधिमभिसंभोत्स्यंते स्यापयिता प्रणिधानवशं^४ ये ते

^१ बोधिवृक्षफलान्या P. ^२ च B. ^३ घोषानुशासनुलो A. B. C. घोषानुसा अनुसो P.

^४ वशं A. B. C. वसेन P. विशेषान्? see p. 15, l. 9.

बोधिसत्त्वा महासिंहनादंनादिन उदारसंनाहसंनज्ञाः सर्वसत्त्व-
परिनिर्वाणमियुक्ताश्च ॥ ३३ ॥

तस्मिन्खलु पुनरानंद बुद्धक्षेचे ये आवकास्ते व्यामप्रभा ये
बोधिसत्त्वास्ते योजनकोटीशतसहस्रप्रभाः स्थापयित्वा द्वौ बोधि-
सत्त्वौ ययोः^३ प्रभया सा लोकधातुः सततसमितं नित्यावभास-
स्फुटा ॥ अथ खल्यायुष्मानानंदो भगवंतमेतदवोचत् । किंनामधेयौ
भगवंस्तौ बोधिसत्त्वौ महासत्त्वौ । भगवानाह । एकस्तयोरानंदा-
वलोकितेश्वरो बोधिसत्त्वो महासत्त्वो द्वितीयो महास्थामप्राप्नो
नाम । इत एव चानंद बुद्धक्षेचाच्युत्वा तौ तत्रोपयन्नौ ॥ ३४ ॥

तत्र चानंद बुद्धक्षेचे ये बोधिसत्त्वाः प्रत्याजाताः सर्वे ते
द्वाचिंशन्महापुरुषलक्षणसमन्वागताः परिपूर्णगात्रा ध्यानाभि-
ज्ञाकोविदाः प्रज्ञाप्रभेदकुशलास्तीक्ष्णेन्द्रियाः सुसंवृतेन्द्रिया आज्ञा-
तावीन्द्रिया^४ आदीना^५ बलेन्द्रियाः प्रतिलंभक्षांतिका अनन्तापर्यंत-
गुणाः ॥ ३५ ॥

तस्मिन्खलु पुनरानंद बुद्धक्षेचे ये बोधिसत्त्वाः प्रत्याजाताः
सर्वे ते^६ विरहिता^७ बुद्धदर्शनेनाविनिपातधर्माणो यावद्बोधिपर्यंतं
सर्वे ते तत^८ उपादाय न^९ जातु जातिस्मरा भविष्यति स्थापयित्वा
तथाहपेषु कल्पसंक्षीभेषु ये पूर्वस्थानप्रणिहिताः पंचसु कषायेषु^{१०}

^१ नादं C.

^२ संनाह P. संहार A. B. C.

^३ ययाः A. C. यया B. P.

^४ आज्ञातावीन्द्रिया A. C. आज्ञातावीन्द्रिया B. आज्ञाताविन्द्रिया P. See Childers, s. v. indriyam. ^५ आदीना A. C. अदिना B. आदिना P. ^६ विनिवृत्तीनीय वि A. B. C. चविवर्त्तीनीय वि P.; deest in p. ^७ तत A. B. त C. तत्र P. ^८ न A. B. C. P.

^९ For the pañkakashāya, see the small Sukhāvatīvyūha, § 19.

वर्तमानेषु यदा बुद्धानां भगवतां लोके प्रादुर्भावो भवति ।
तद्यथापि नाम ममैतर्हि ॥ ३६ ॥

तस्मिन्खलु पुनरानंद बुद्धश्चेचे ये बोधिसत्त्वाः^१ प्रत्याजाताः
सर्वे त एकपुरोभक्तेनान्याश्चोकधातृन्गत्वानेकानि बुद्धकोटीनियु-
तशतसहस्राण्युपतिष्ठन्ति यावदाकांश्चंति बुद्धानुभावेन । ते यथा-
यथा चित्तमुत्पादयन्ति एवमेवंरूपैः^२ पुष्पधूपदीपगंधमाल्यवि-
लेपनचूर्णचीवरच्छब्दजपताकावैजयंतीतूर्यसंगीतिवाद्यैः पूजां
कुर्याम इति तेषां सहचित्तोत्पादात्तथारूपाणि च सर्वपूजाविधा-
नानि पाणौ प्रादुर्भवंति । ते तैः पुष्पैर्यावद्वाद्यैस्तेषु बुद्धेषु भगवत्सु
पूजां कुर्वतो बहुपरिमाणासंख्येयं^३ कुशलमुपचिन्वन्ति ।^४ सचेत्पु-
नराकांश्चत्येवंरूपाः पुष्पपूटाः पाणौ प्रादुर्भवंत्विति^५ तेषां सह-
चित्तोत्पादानानावर्णा अनेकवर्णा नानागंधा दिव्याः पुष्पपूटाः
पाणौ प्रादुर्भवंति । ते तैस्तथारूपैः पुष्पपूटैस्तान्वुद्धान्भगवतो
वक्तिरंत्यभ्यवकिरंत्यभिप्रकिरंति । तेषां च यः सर्वपरीतः पुष्प-
पूट उत्सृष्टः स दशयोजनविस्तरं पुष्पच्छब्दं प्रादुर्भवत्युपर्यंतरीक्षे
द्वितीये चानूत्सृष्टे न प्रथमो धरण्यां प्रपतति । संति तत्र पुष्पपूटा
य उत्सृष्टाः संतो विंशतियोजनविस्ताराणि पुष्पच्छब्दाण्युपर्यंत-
रीक्षे प्रादुर्भवंति । संति चिंशत्त्वारिंशत्पंचाशद्योजनविस्ताराणि

^१ सत्त्वाः A. B. C. बोधिसत्त्वाः P.

^२ एवमेवंरूपैः A. एवमेव रूपैः B. C. P.

^३ या A. C. P.; deest in B.

^४ From सचेत् to प्रादुर्भवंति । left out in B. ^५ भवन्ति A.

भवन्विति C. भवन्विति P.

^६ चम्भवकिरंति C.

^७ सशयोजन A. C. शतयोजन B.

दशयोजन P.

संति यावद्योजनशतसहस्रविस्ताराणि पुष्पच्छचारयुपर्यंतरीक्षे
प्रादुर्भवंति । तत्र य उदारं प्रीतिप्रामोद्यं संजनयंति उदारं च
चिन्तोद्विल्यं प्रतिलभंते ते बहूपरिमितमसंख्येयं कुशलमूलम-
वरोप्य वहूनि च बुद्धकोटीनियुतशतसहस्राण्युपस्थायैकपूर्वाह्लेन
पुनरपि सुखावत्यां लोकधातौ प्रतिष्ठंते तस्यैवामितायुषस्तथाग-
तस्य पूर्वप्रणिधानाधिष्ठानपरिग्रहेण पूर्वदत्तधर्मश्ववणेन पूर्वजि-
नावरोपितकुशलमूलतया पूर्वप्रणिधानसमृद्धिपरिपूर्यात्मभूतया
सुविभक्तभावितया³ ॥ ३७ ॥

तस्मिन्खलु पुनरानन्द बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाताः सर्वे ते
सर्वज्ञतासहगतामेव धर्मकथां कथयंति । न च तत्र बुद्धक्षेत्रे
सत्त्वानां काचित्परिग्रहसंज्ञास्ति ते सर्वे च तद्बुद्धक्षेत्रमनुचक्रमाणा
अनुविचरंतो न रतिं नारतिसुत्पादयंति प्रक्रामंतश्चानंपेक्षा न च
प्रक्रामंति सापेक्षाः⁷ । सर्वसत्त्वेषामेव चित्रं नास्ति ॥ तत्र खलु
पुनरानन्द सुखावत्यां लोकधातौ ये सत्त्वाः प्रत्याजाता नास्ति तेषा-
मन्यतमकसंज्ञा नास्ति स्वकसंज्ञा नास्त्यसमसंज्ञा नास्ति वियहो
नास्ति विवादो नास्ति विरोधः । समचिन्ता⁹ मैत्रचिन्ता मृदुचिन्ता:
स्त्रिगृधचिन्ता: कर्मण्यचिन्ता: प्रसन्नचिन्ता:¹⁰ स्थिरचिन्ता विनीव-

¹ From धिष्ठान to धान left out in B. ² धिष्ठपरि A. धिष्ठानधिष्ठपरि C. धिष्ठानं

धिष्ठपलि P. ³ सुविभक्तया भवितया A. सुविभक्तया भावितया B. C. सुविभक्तभावितया P.

⁴ मे सर्वे च तयाहुद्द अ. मे सर्वे च ते यावत् बुद्ध B. मे सर्वे च तद्बुद्ध C. सर्वच तद्बुद्ध P.

⁵ प्रक्राम A. B. C. P. ⁶ नो B. ⁷ न च प्रक्रामति न सापेक्षाः A. B. मंति C.,

deest in P. ⁸ नास्ति नास्ति A. नास्ति B. P. नास्ति स्ति C. ⁹ In Chinese,

'possessed of the thought of equalness.'

¹⁰ प्रसन्नचिन्ता: deest in A. B.

रणचित्रा अस्तुभितचित्रा अलुडितचित्रा: प्रज्ञापारमिताचर्या-
चरणचित्राश्चित्राधारबुद्धिप्रविष्टाः सागरसमाः प्रज्ञया¹ मेरुसमा
बुद्धानेकगुणसंनिचया बोध्यंगसंगीत्या विक्रीडिता बुद्धसंगीत्य-
भियुक्ता मांसचक्षुः प्रविचिन्वन्ति दिव्यं चक्षुरभिनिर्हरंति प्रज्ञा-
चक्षुर्गतिंगता धर्मचक्षुःपारगता² बुद्धचक्षुर्निर्ष्पादयंतो दर्शयंतो
द्योतयंतो विस्तरेण प्रकाशयंतोऽसंगज्ञानमभिनिर्हरंति । चैधातु-
कसमतायामभियुक्ता दांतचित्राः शांतचित्राः सर्वधर्मधातूपल-
थिसमन्वागताः समुदयनिरुक्तिकुशला धर्मनिरुक्तिसमन्वागता
हाराहारकुशला नयानयकुशलाः स्थानकुशला लोकिकीषु
कथास्वनपेक्षा विहरंति लोकोत्तराभिः कथाभिः सारं प्रत्ययंति ।
सर्वधर्मपर्येष्टिकुशलाः सर्वधर्मप्रकृतिव्युपशमज्ञानविहारिणोऽनु-
पलंभगोचरा निष्ठिकंचना निरूपादाना निश्चिंता निरूपधयो
ऽनुपादाय सुविमुक्ता अनंगणा⁵ अपर्यस्थायिनोऽभिज्ञास्वमूल-
स्थायिनोऽसंगाचारिका अनवलीना गंभीरेषु धर्मेष्वभियुक्ता न
संसीदंति दुरनुवोधबुद्धज्ञानप्रवेशोऽन्तता एकायनमार्गानुप्राप्ता
निर्विचिकित्सास्तीर्णकथंकथा अपरप्रत्ययज्ञाना अनधिमानिनः ।
सुमेरुसमा⁷ ज्ञानाभ्युक्ताः । सागरसमा बुद्धाष्टोभ्याः⁸ । चंद्रसूर्यप्र-
भातिक्रांताः प्रज्ञाभया पांडरसुशुक्खशुद्धशुभित्रतया च । उत्तप्त-

¹ प्रज्ञया B. ² परांगता A. B. C. परागताः P. ³ ये A. B. C. P. ⁴ नु
deest in A. B. ⁵ असंगना P. ⁶ शो A. B. C. स्व P. ⁷ For comparisons
of the same kind, see Lal. Vist. p. 550. ⁸ बुद्धाष्टोभ्याः A. बुद्धाऽष्टोभ्याः B. बुद्धा-
ष्टोभ्यः C. बुध्याष्टोभ्याः P.

हेमवर्णसदृशा अवभासनिर्भासतया च । वसुंधरासदृशाः सर्वसत्त्व-
शुभाशुभक्षमणतया । अप्सदृशाः³ सर्वक्षेशमूलनिधावनप्रवाहण-
तया च । अग्निराजसदृशाः सर्वधर्ममन्यनांक्षेशनिर्दहनतया ।
वायुसदृशाः सर्वलोकासंज्ञनतया । आकाशसदृशाः सर्वधर्मनैर्वे-
धिकतया सर्वशो निष्क्रिंचनतया च । पञ्चसदृशाः सर्वलोकानु-
पलिप्रतया । कालानुसारिमहामेघसदृशा धर्माभिगर्जनतया ।
महावृष्टिसदृशा धर्मसलिलाभिप्रवर्षणतया । ऋषभसदृशा महा-
गणाभिभवनतया । महानागसदृशाः परमसुदांतचित्ततया । भद्रा-
श्वाजानेयसदृशाः सुविनीततया । सिंहमृगराजसदृशा विक्रमवै-
शरद्यासंचक्षतया । न्ययोधटुमराजसदृशाः सर्वसत्त्वपरिचाणतया ।
पर्वतराजसदृशाः सर्वप्रप्रवाद्यकंपनतया । गगणसदृशा अपरि-
माणमैत्रीप्रभावनतया । महाब्रह्मसमाः सर्वकुशलमूलधर्माधि-
पत्यपूर्वंगमतया । पक्षिसदृशा असंनिचयस्थानतया । गरुड़द्वि-
जराजसदृशाः सर्वपरप्रवादिविधंसनतया । उदुंबरपृष्ठपसदृशा
दुर्लभाप्रत्यर्थितयाँ नागवत्ससमाहिता अविक्षिप्तांजिह्वेंद्रियतया ।
विनिश्चयकुशलाः क्षांतिसौरभ्यवहुला अनीषुकाः परसंपत्त्य-
प्रार्थनतया विशरदा धर्मकथास्वतृप्ता धर्मपर्येष्या¹⁰ वैदूर्यसदृशा

¹ अ deest in all MSS.² निर्भास deest in P.³ तया सुसदृशाः A. B. C. P.Saṅghavarman's Chinese translation shows that he must have read अप्सदृशाः.. ⁴ मन्य-
ना A. B. P. मन्य C. ⁵ कासज्ज्ञ A. B. C. कासंज्ञा P. ⁶ नैर्वे A. B. C.नैवे P. ⁷ भो P. Should it be दुर्लभतया । प्रत्यर्थित ? ⁸ या deest in allMSS. ⁹ अविक्षिप्ता अ A. B. C. सुविक्षिप्तो अ P. ¹⁰ यैष्या A. यैषा B.
यैष्या C. यैष्या P.

शीलेन रत्नाकराः¹ श्रुतेन मंजुस्वरा महाधर्मदुभिनिर्घोषेण
महाधर्मभेरीं पराग्नंतो महाधर्मशंखमापूरयंतो महाधर्मधज-
मुच्छापयंतो धर्मोल्कां प्रज्ञालयंतः प्रज्ञाविलोकिनोऽसंमूढा
निर्देषाः शांतखिलाः शुद्धा निरामगंधा अलुव्या� संविभागरता
मुक्तत्वागाः प्रसृतपाण्यो दानसंविभागरता धर्मामिषाभ्यां दाने
ऽमत्सरिणोऽसंसृष्टा उत्तरस्तमानसाः³ विरक्ता धीरा धौरिया धृति-
मंतो हीमंतः सुव्यूढसत्त्वा निर्गीढाः⁴ प्राप्नाभिज्ञाः सुरताः सुख-
संवासा अर्थकरा लोकप्रदोता नापदागंतुं⁵ धीरा रागं तमः⁶
प्रनेकस्वष्टाः शोकापगता निर्मला निमेषप्रहीणा विक्रीडिताभिज्ञा
हेतुबलिकाः प्रणिधानबलिका अजिह्वा अकुटिला एते लक्ष-
कोटीनियुतशतसहस्रावरोपितकुशलमूला उत्पाटितमानशत्या
अपगतरागद्वेषमोहाः शुद्धाः शुद्धाधिमुक्ता जिनबलप्रशस्ता लो-
कपंडिता उत्तप्तज्ञानसमुदागता⁹ जिनसुताश्चित्तोऽविल्यसमन्वागताः
शूरा दृढा¹⁰ अममा अखिला अतुला अरजस्काः¹¹ सहिता उदारा
चृषभा हीमंतो धृतिमंतः स्मृतिमंतो मतिमंतो¹² गतिमंतः
प्रज्ञाशस्त्रप्रहरणा पुण्यवंतो द्युतिमंतो व्यपगतखिला मलप्र-
हीणाः स्मृतियुक्ताः शांतज्ञानालंभाः। ईदृशा आनन्द तस्मिन्बुद्ध-

¹ श्रीकराः added in B. after रत्नाकराः. ² धर्म P. ³ उत्तरस्तमानसाः P. अनुत्त-
स्तमानसाः? ⁴ निर्गीढा A. निर्वीढा B. नर्गीडः C. निरणीडः P. ⁵ गंतुं A. B.
गंतु C. P. ⁶ धीराधागंतमः A. B. धीरागंतमः C. धीरापागंत P. ⁷ शोको A. B. C.
खक P. The whole of this sentence is unintelligible. ⁸ य A. C. P. ए B. ⁹ From
जिन to गताः left out in P. ¹⁰ दृढा deest in P. ¹¹ अरजस्काः A. B. C. अरज-
स्काः P. ¹² मतिमंतो deest in C.

क्षेचे सत्त्वाः संक्षिप्तेन च¹ । विस्तरेण पुनः सचेत्कल्पकोटीनि-
युतशतसहस्रस्थितिकेनाप्यायुष्माणेन तथागता निर्दिश्येरन्वैव
शक्यं तेषां सत्पुरुषाणां गुणपर्यंतमधिगंतुं । न च तथागतस्य
वैशारद्योपच्छेदो भवेत् । तत्कस्य हेतोः । उभयमध्येवानंदाचिंत्य-
मतुल्यं यदिदं तेषां बोधिसत्त्वानां गुणास्तथागतस्य चानुवरं²
प्रज्ञाप्रतिभानं ॥३८॥³

अपि चानंद उत्तिष्ठ पश्चान्मुखीभूत्वा पुष्पावकीर्णाजलीं
प्रगृह्य प्रणिपत्त⁴ । एषां सा दिग्यत्र स भगवान्मिताभस्तथागतो
इर्हन्सम्यक्संबुद्धस्तिष्ठति ध्रियते यापयति धर्मं च देशयति विरजो
विशुद्धं यस्य तत्त्वामधेयमनावरणे दशदिशि लोके विघुष्टमेकै-
कस्यां दिशि गंगानदीवालुकासमा बुद्धा भगवंतो वर्णयन्ति
स्तुवन्ति प्रशंसन्त्यस्कृदसंगवाचाप्रतिवाक्याः ॥⁵ एवमुक्त
आयुष्मानानन्दो भगवंतमेतद्वोचत् । इच्छाम्यहं भगवंस्तममि-
ताभममितप्रभममितांयुषं तथागतमर्हतं सम्यक्संबुद्धं द्रष्टुं तांश्च
बोधिसत्त्वान्महासत्त्वान्बुद्धकोटीनियुतशतसहस्रावरोपितकुश-
लमूलान् । समनंतरभाषितायुष्मतानन्देनेयं वाक् अथ तावदेव
सोऽमिताभस्तथागतोऽर्हन्सम्यक्संबुद्धः स्वपाणितलाज्जथारूपं
रश्मिं प्रामुंचद्यदिदं कोटीनियुतशतसहस्रतमं बुद्धक्षेचं महता-

¹ च B. । A. C. P.² ज्ञराया P.³ Here the three earliest Chinese translations insert ten long sections, while the two later Chinese translations follow the Sanskrit text.⁴ पतां A. B. C. पता P.⁵ एषां A. B. C.⁶ असकृदसकृदसंगावाचोप्रतिवाक्याः । A. B. असकृदसंगा[°] C. असकृदं संगा वाक्याः । P. ⁷ एवमुक्ते आयु-
ष्मानानन्दो A. B. C. एवमुक्ते चायुष्मानानन्दो P. ⁸ भममितप्रभममिता left out in P.

¹ वभासेन स्फुटमभूत् ॥ तेन खलु पुनः² समयेन सर्वत्र कोटीशत-
सहस्रबुद्धक्षेचाणां ये केचित्कालपर्वता वा³ रत्नपर्वता वा मेरु-
महामेरुमुचिलिंदमहामुचिलिंदचक्रवाढमहाचक्रवाढा वा⁴ चि-
त्तयो⁵ वा स्तंभा वा वृक्षगहनोद्यानविमानानि दिव्यमनुष्ठकाणि
तानि सर्वाणि तस्य⁶ तथागतस्य तया प्रभयाभिनिर्भिन्नाच्यभू-
वन्समभिभूतानि ॥ तद्यथापि नाम पुरुषो व्याममाचकेऽन्वितो
द्वितीयं पुरुषं प्रत्यवेशेदादित्येऽभ्युक्तं एवमेवास्मिन्बुद्धक्षेचे भिष्टु-
भिष्टुण्युपासकोपासिकादेवनागयक्षराक्षसंगंधर्वामुरगस्त्रिकिंनर-
महोरगमनुष्ठामनुष्ठाश्च तस्यां वेलायामद्राक्षुस्तममिताभं तथा-
गतमहंतं सम्यक्संबुद्धं सुमेरुमिव पर्वतराजं सर्वक्षेचाभ्युक्तं सर्वा
दिशोऽभिभूय भासमानं तपतं विरोचमानं विभ्राजमानं तं च
महांतं बोधिसत्त्वगणं तं च भिष्टुसंघं यदिदं बुद्धानुभावेन तस्याः
प्रभायाः परिशुद्धत्वात् ॥ तद्यथेयं महापृथिव्येकोदकजाता भवेत्तत्र
न वृक्षा न पर्वता¹² न द्वीपा न तृणगुल्मौषधिवनस्पतयो न
नदीस्वभंप्रपाताः प्रज्ञापयेरन् अन्यत्रैकार्णवीभूता महापृथिव्येका
स्यात् एवमेव तस्मिन्बुद्धक्षेचे नास्त्यन्यत्रिंचित्क्षिंगं वा निमित्तं
वाच्यत्रैव व्यामप्रभाः आवकास्ते च योजनकोटीशतसहस्रप्रभा

¹ From वभासेन to रत्नपर्वता and महामेरु left out in P. ² पुनः A. B. अपि C.

³ वा deest in C. ⁴ वा deest in P. ⁵ चित्तयो A. C. P. विज्ञयो B. ⁶ तस्य
deest in B. ⁷ द्य deest in A. B. C. ⁸ भिष्टु deest in C. ⁹ सिकाः P.

¹⁰ रात्यस deest in C. P. ¹¹ From ची एकोदक to भूतमहापृथि left out in B. ¹² ता

deest in A. B. ¹³ गुल्मो in all MSS. ¹⁴ स्वत्रं P. स्वत्र A. B. C. स्वध or अध ?

¹⁵ कार्णवी deest in P. ¹⁶ कोटी P.

बोधिसत्त्वाः । स च भगवान्मित्ताभस्तथागतोऽर्हन्सम्यक्संबुद्धस्तं
च आवकगणं तं च¹ बोधिसत्त्वगणमभिभूय सर्वा दिशः प्रभा-
सयन्संदृश्यते । तेन खल्पि² समयेन तस्यां सुखावत्यां लोकधातौ
बोधिसत्त्वाः आवकदेवमनुष्ठाश्च सर्वे त इमां सहालोकधातुं
शाक्यमुनिं च तथागतमहंतं सम्यक्संबुद्धमहंता भिष्टुसंघेन परि-
वृत् पश्यन्ति स्म धर्मं देशयंतं³ ॥३१॥

तत्र खलु भगवानजितं बोधिसत्त्वं महासत्त्वमामंत्रयते स्म ।
पश्यसि त्वमजितामुष्मिन्बुद्धक्षेत्रे गुणालंकारव्यूहसंपदं । उपरि-
षाच्चांतरीक्षं⁴ आरामरमणीयान्युद्यानरमणीयानि नदीपुष्करि-
णीरमणीयानि नानारलपद्मोत्पलकुमुदपुंडरीकाकीर्णानि । अध-
साच्च धरणीतलमुपादाय यावद्कनिष्ठभवनाङ्गगणतलं⁶ पुष्पा-
भिकीर्णं पुष्पावलिसमुपशोभितं⁷ नानारलस्तंवपंक्तिपरिस्फुटं
तथागताभिनिर्मितं⁸ नानाद्विजसंघनिषेवितं । अजितो बोधिसत्त्वं⁹
आह । पश्यामि भगवन् । भगवानाह । पश्यसि पुनर्स्त्वमजित¹⁰
एतानमरान्द्विजसंघान्सर्वबुद्धक्षेत्रं बुद्धस्वरेणाभिविज्ञापयंतं येनैते
¹¹ बोधिसत्त्वा नित्यमविरहिता बुद्धानुस्मृत्या । ¹² अजित आह ।

¹ च B. ² खल्प A. C. खल्पत्र B. खल्पपि P. ³ देशयन्ति P. ⁴ क्षे A. B. C.;
deest in P. ⁵ गणेरमणीया deest in P. ⁶ तरं A. B. C. ⁷ पुष्पवतीसमुशोभितं
A. B. C. पुष्पावतिसमुपशभितं P. ⁸ निर्विहित A. B. C. निर्मृतं P. ⁹ अजितो
बोधिसत्त्वं deest in P. ¹⁰ पश्यसि पुनर्स्त्वमजित deest in A. B. C. ¹¹ एतानमरा-
न्द्विजसंघा सर्ववुद्धक्षेत्रा बुद्धस्वरेणाभिविज्ञापयनं A. एतानमरान्द्विजसंघान् सर्ववुद्धक्षेत्रान्
बुद्धस्वर्णां B. एतानमरान्द्विजसंघां सर्ववुद्धक्षेत्रे बुद्धस्वर्णां C. एता अजितरमद्विजसंघां
सर्ववुद्धक्षेत्रे बुद्धस्वरनाभिविज्ञापयनं P. It should be either संघ or विज्ञापयनं यैरेते. ¹² बो-
deest in A. ¹³ नि महाराज instead of अजित आह P.

पश्यामि भगवन् । भगवानाह । पश्यसि पुनस्त्वमजिताच्च
बुद्धक्षेत्रे^१ मून्सत्त्वान्योजनशतसहस्रिकेषु विमानेषु भिरुदानंतरीक्षे
ससत्कारान्कामंतः^२ । अजित आह^३ । पश्यामि भगवन् । भगवा-
नाह । तत्किं मन्यसे^४ जित^५ अस्ति किंचिन्नानात्मं देवानां पर-
निर्मितवशवर्त्तिनां सुखावत्यां लोकधातौ मनुष्याणां वा । अजित^६
आह । एकमप्यहं भगवन्नानात्मं न समनुपश्यामि यावद्यहर्षिका
अच्च सुखावत्यां लोकधातौ मनुष्याः । भगवानाह । पश्यसि
पुनस्त्वमजित तच्च सुखावत्यां लोकधातावेतेषां मनुष्याणामुदारेषु
पद्मेषु^७ गर्भावासं^८ । आह । तद्यथापि नाम देवास्तायस्तिंशा देवा
यामा वा^९ पंचाशद्योजनिकेषु वा योजनशतिकेषु वा पंचयोज-
नशतिकेषु वा विमानेषु प्रविष्टाः^{१०} क्रीडंति रमंति^{११} परिचारयंति
एवमेवाहं भगवन्नव^{१२} सुखावत्यां लोकधातावेतेषां मनुष्याणा-
मुदारेषु पद्मेषु गर्भावासं^{१३} पश्यामि ॥४०॥

संति खलु पुनरच्च भगवन्सत्त्वा य औपपादुकाः पद्मेषु पर्यकैः
प्रादुर्भवंति । तत्कोऽच्च भगवन्हेतुः कः प्रत्ययो^{१४} यद्येष गर्भावासं
प्रतिवसंति अन्ये पुनरौपपादुकाः पद्मेषु पर्यकैः^{१५} प्रादुर्भवंति ।

^१ ससत्कारान्कमतः A. ससत्कारान्कमतः B. ससत्कारान्कमतः C. ससत्कारान्कमतः P. ^२ अजितो बोधिसत्त्वा आह P. ^३ Deest in P. ^४ अजित deest in P. ^५ मु पपद्मेषु A. पूपपद्मेषु B. C. P. ^६ गर्भावासं A. B. गर्भावासं C. P. ^७ देवा B. ^८ प्रविष्टाः A. B. C. प्रविष्टा P. ^९ रमंते P. ^{१०} च deest in B. ^{११} गर्भावासं A. P. गर्भावासं B. From गर्भावासं to पद्मेषु left out in C. ^{१२} प्रत्ययोगः A. B. प्रत्ययोगः C. प्रयोग P. ^{१३} अन्ये पुनरौपपादुकाः पर्यकौ पर्यकेषु A. अन्ये पुनरौपपादुकाः पर्यकौ पर्यन्कपु B. अन्ये पुनरौपपादुकाः पर्यकौ पर्यकेषु C. अन्ये पुनरौपपादुकाः पर्यकौ पर्यकेषु P.

भगवानाह । ये तेऽजित बोधिसत्त्वा अन्येषु बुद्धक्षेत्रेषु स्थिताः^१
 सुखावत्यां लोकधातावुपपत्तये^२ विचिकित्सामुत्पादयंति तेन
 चित्तेन कुशलमूलान्यवरोपयंति^३ तेषामत्र गर्भावासो भवति ।
 ये पुनर्निर्विचिकित्सामुत्पाद्य च्छिन्नकांशाः सुखावत्यां लोकधा-
 तावुपपत्तये कुशलमूलान्यवरोपयंति बुद्धानां भगवतामसंगज्ञा-
 नमेवाकल्पयन्त्यभिश्रहधत्यधिमुच्यते त औपपादुकाः पद्मेषु पर्यकैः
 प्रादुर्भवंति । ये तेऽजित बोधिसत्त्वा महासत्त्वा अन्यत्र बुद्धक्षे-
 त्रेषु स्थिताश्चित्तमुत्पादयंत्यमिताभस्य तथागतस्यार्हतः सम्यक्सं-
 बुद्धस्य दर्शनाय न विचिकित्सामुत्पादयंति न कांश्ट्रान्त्यसंगं बुद्ध-
 ज्ञानं स्वं कुशलमूलं चाभिश्रहधति तेषामौपपादुकानां पर्यकैः
^४ प्रादुर्भूतानां मुहूर्तमात्रेणैवर्णूपः कायो भवति तद्यथान्येषां चि-
 रोपपत्तानां सत्त्वानां ॥ पश्याजित प्रज्ञाविशेषं^५ प्रज्ञावैमात्रं
 प्रज्ञापरिहाणिं प्रज्ञापरीक्षतां यत्रु हिताय पंच वर्षशतानि^६ परि-
 हीणा भवंति बुद्धदर्शनाद्वौधिसत्त्वदर्शनाद्वर्मश्रवणाद्वर्मसंकथना-
 कुशलमूलचर्यायाः परिहीणा भवंति सर्वकुशलमूलसंपत्तिभिः^७ ।
 यदिदं विचिकित्सापत्तितैः संज्ञामनसिकारैः । तद्यथापि नामाजित
 राज्ञः क्षचियस्य मूर्धाभिषिक्तस्य वंधनागारं भवेत्सर्वसौवर्णवैदूर्य-

^१ प्रस्थिताः P.^२ From विचिकित्सा to चित्तेन left out in C.^३ From तेषां

to कुशलमूलान्यवरोपयंति left out in C. P.

^४ From वरोपयंति to महासत्त्वा आ left out

in A. B. वरोपयंति in p. only.

^५ ज्ञानस्त्र A. ज्ञानं स्व B. C. P.^६ प्रादुर्भूतानां मुहूर्त-

मात्रेणैवर्णूपाः A. प्रादुर्भूतानामुहूर्तमात्रेणैवर्णूपाः B.

^७ प्रज्ञाशेषां A. B.^८ प्रज्ञाशेषं C.

प्रादुर्भूतानामुहूर्तमात्रेणैवर्णूपाः P.

^९ संपत्तिभिः A.^{१०} संपत्तिभिः B.

संवर्त्तिभिः C. न परिहीणा to चित्ता left out in P.

प्रत्युप्रमवसक्तपटृमाल्यदामकलापं नानारंगविभववित्तानं दूष्य-
पटृसंच्छन्नं² नानापुष्पकुसुमाभिकीर्णमुदारधूपनिर्धूपितं प्रासा-
दहर्म्यनिर्यूहंगवाक्षवेदिकातोरणविचित्रं सप्तरत्नंकिरणीजाल-
संच्छन्नं चतुरसं चतुःस्थूणं⁵ चतुर्द्वारं चतुःसोपानं । तत्र तस्य स
राज्ञः पुत्रः केनचिदेव कृत्येन प्रक्षिप्य जांवूनदसुवर्णमयैर्निर्गैर्बद्धो
भवति । तस्य च तत्र⁶ पर्येकः प्रज्ञप्तः स्यादनेकगोनिकास्तीर्ण-
सूलिकापर्णकास्तीर्णः कालिंगप्रावरणप्रत्यास्तरणसोत्तरपदच्छद
उभयांतलोहितोपधानश्चित्रो दर्शनीयः । स तत्र तदाभिषणो
वाभिसंपन्नो वा भवेत् । वहु चास्यानेकविधं शुचि विनीतं
पानभीजनं तत्रोपनास्येत । तत्किं मन्यसेऽजितोदारस्तस्य राज-
पुत्रस्य स परिभोगो भवेत् । अजित⁸ आह । उदारो भगवन् ।
भगवानाह । तत्किं मन्यसेऽजितापि त्वास्वादयेत्तत्र निशमयेच⁹
तेन वा तुष्टिं विद्यात् । आह । नो हीदं भगवन् अपि तु¹⁰ खलु
पुनर्यद्यपनीत्य¹¹ राजा तत्र बंधनागारे पक्षिप्तो भवेत्स ततो
मोक्षमेवाकांक्षेत् । अभिजातान्कुमारानमात्यान्स्त्रागाराऽन्नेष्ठिनो

¹ अवसर्पत A. B. अवसर्पतु C. Cf. Lal. Vist. p. 186, l. 10, अवशक्तपटृमाल्यदामक-
लापे; also Burnouf, Lotus, p. 369.

प्पपत्तसंच्छन्नं P. ³ नियूह P. ⁴ After सप्तरत्न, P. adds प्रतिमरिंडं ॥

हेमरत्न. ⁵ चतुस्थूणं A. चतुष्टाणं B. चतुस्थुणं C. चतुस्थुनं P. ⁶ From पर्येक to
स तत्र left out in B. ⁷ रेन P. ⁸ अजित deest in P. ⁹ निगमयेच A. C. P.
निगमेयच B. ¹⁰ तु deest in C. P. ¹¹ पनर्यत्व्यपनीत्य A. पुनर्यद्यपनीत्य B.

पनर्यत्व्यपनीते C. पुनर्यत्व्यपरिते P. ¹² रोनमात्यास्त्वंगा A. रोनमात्यान्ना B. रोमा-
त्यास्त्वंगा C. रोनयात्यास्त्रागारां P.

गृहपतीन्कोटृराजांश्च पर्येषयेद्य एनं ततो बंधनागारात्परिमोच-
येयुः । किंचापि भगवंस्तस्य राजकुमारस्य तत्र बंधनागारे नाभि-
रतिर्नाच परिमुच्यते यावन्न राजा प्रसादमुपदर्शयति । भगवानाह ।
एवमेवाजित ये ते वोधिसत्त्वा विच्चिकित्सापतिताः कुशलमू-
लान्यवरोपयंति कांक्षान्ति बुद्धज्ञानं¹ किंचापि तेन बुद्धनामश्रवणेन
² तेन च चित्तप्रसादमाचेणाच सुखावत्यां लोकधातावूपपद्यांते न
तु खल्वौपपादुकाः पद्मेषु पर्यकैः प्रादुर्भवंति अपि तु पद्मेषु
गर्भावासं प्रतिवसंति । किंचापि तेषां तत्रोद्यानविमानसंज्ञाः
संतिष्ठन्ते । नास्त्युच्चारप्रस्तावं नास्ति खेटसिंहाणकं न प्रतिकूलं
मनसः प्रवर्तते । अपि तु खलु पुनः पञ्च वर्षशतानि विरहिता
भवंति बुद्धदर्शनेन धर्मश्रवणेन वोधिसत्त्वदर्शनेन³ धर्मसांकथ्य-
विनिश्चयेन सर्वकुशलमूलेन धर्मचर्याभिश्च । किंचापि ते⁴ तत्र
नाभिरमंते⁵ न तुष्टिं विजानन्ति⁶ । अपि तु खलु पुनः पूर्वा-
परान्क्षपयित्सते भूयस्ततः पश्चान्निष्क्रामन्ति । न⁷ चैषां ततो

¹ ज्ञानं A. B. P. ज्ञान समसमज्ञानं C. नमसमसमज्ञानं ते किंचापि p. ² तेन च
रित्तप्रसादमत्रेनाच शुखावत्यां कथातावूपद्यन्ते A. तेन च चित्तप्रसादमाचेणाच सुखावत्यां लोक-
धातावूपद्यन्ते B. ते च ते चित्तप्रसादमत्रेनाच सुखावत्यां लोकधातावूपद्यन्ते C. तेन च चित्त-
प्रसादमत्रेनाच सुखावत्यां लोकधातावूपद्यन्ते P. तेन च चित्तप्रसादमाचेण अत्र सुखावत्यां
लोकधातावूपद्यन्ते p. ³ Here A. and C. repeat धर्मश्रवणेन वोधिसत्त्वदर्शनेन.

⁴ Here, between किंचा and पि, C. repeats the following: रहिता भवंति बुद्धदर्शनेन धर्म-
श्रवणेन वोधिसत्त्वदर्शनेन धर्मश्रवणेन वोधिसत्त्वदर्शनेन धर्मसांकथ्यविनिश्चयेन सर्वकुशलमूलेन
धर्मचर्याभिश्च किंचा. ⁵ ते deest in P. ⁶ नास्ति रमन्ते A. B. C. P. ⁷ विजा-
नमिति A. B. C. विद्धन्ति P. ⁸ र B.

निष्क्रामतां¹ निष्क्रमः प्रज्ञायत² ऊर्ध्वमधस्तिर्यग्वा । पश्याजित
एतहि नाम पंचभिर्वर्षशतैर्बहूनि बुद्धकोटीनियुतशतसहस्रोप-
स्थानानि स्युर्बहूपरिमाणासंख्येयाप्रमेयाणि च कुशलमूलान्य-
वरोपयितव्यानि³ । तत्सर्वे⁴ विचिकित्सादोषेण विनाशयन्ति । पश्या-
जित क्रियन्महते⁵ नर्थाय⁶ बोधिसत्त्वानां विचिकित्सा⁸ संवर्तत
इति । तस्मात्तर्हजित बोधिसत्त्वैर्निर्विचिकित्सैर्बोधये चित्तमुत्पाद्य
क्षिप्रं सर्वसत्त्वहितसुखाधानाय सामर्थ्यप्रतिलंभार्थं सुखावत्यां
लोकधातावुपपत्तये कुशलमूलानि परिणामयितव्यानि यत्र
भगवानमिताभस्तथागतोऽहेनसम्यक्संबुद्धः ॥४१॥

एवमुक्तेऽजितो बोधिसत्त्वो भगवत्तमेतद्वोचत् । किं पुनर्भ-
गवन्वोधिसत्त्वा इतो बुद्धक्षेत्रात्परिणिष्पन्ना अन्येषां वा¹⁰ बुद्धानां
भगवतामंतिकात्सुखावत्यां लोकधातावुत्पत्स्यन्ते । भगवानाह ।
इतो ह्यजित बुद्धक्षेत्राद्वासप्रतिकोटीनियुतानि बोधिसत्त्वानां
परिनिष्पन्नानि यानि सुखावत्यां लोकधातावुपपत्स्यन्ते परि-
निष्पन्नानामवैवर्तिकानां बहुबुद्धकोटीनियुतशतसहस्राण्यवरो-
पितैः कुशलमूलैः कः पुनर्वादस्ततः परीक्षतरैः कुशलमूलैः ।

¹ निष्क्रामतां deest in B. ² प्रज्ञायते । A. B. प्रज्ञायेते । C. प्रज्ञायते: P. ³ साख्युप
A. B. C. सान्युप P. ⁴ ना deest in A. C. P. ⁵ तत्याः in all MSS. ⁶ सर्वे
in all MSS. ⁷ क्रियन्महते नर्थाय A. क्रियन्महते नार्थाय B. क्रियन्महत नर्थाय C. p.
क्रियन्महते नार्थाय P. ⁸ त्सां C. ⁹ सामर्थ्यं A. C. P. सामर्थ्यं प्र B. ¹⁰ वा
deest in B. ¹¹ नि P. न A. B. C. The MSS. constantly vary between नयुत
and नियुत, after कोटी or कोटि. I have preferred नियुत and कोटी throughout this
text.

१ दुष्प्रसहस्य^१ तथागतस्यांतिकादृष्टादशकोटीनियुतशतानि बोधि-
सत्त्वानां सुखावत्यां लोकधातावुपपत्स्यंते । पूर्वातरे दिग्भागे
२ रत्नाकरो नाम तथागतो विहरति । तस्यांतिकान्ववतिबोधि-
सत्त्वकोद्घः सुखावत्यां लोकधातावुपपत्स्यंते । ३ ज्योतिष्प्रभस्य
तथागतस्यांतिकाहृष्टविंशतिबोधिसत्त्वकोद्घः सुखावत्यां लोकधा-
तावुपपत्स्यंते । ४ अमितप्रभस्य तथागतस्यांतिकात्पंचविंशति-
बोधिसत्त्वकोद्घः सुखावत्यां लोकधातावुपपत्स्यंते । ५ लोकप्रदी-
पस्य तथागतस्यांतिकात्पृष्ठिबोधिसत्त्वकोद्घः सुखावत्यां लोक-
धातावुपपत्स्यंते । ६ नागाभिभुवस्तथागतस्यांतिकाच्चतुःषटिबो-
धिसत्त्वकोद्घः सुखावत्यां लोकधातावुपपत्स्यंते । ७ विरजःप्रभस्य
तथागतस्यांतिकात्पंचविंशतिबोधिसत्त्वकोद्घः सुखावत्यां लोक-
धातावुपपत्स्यंते । ८ सिंहस्य^२ तथागतस्यांतिकात्पृष्ठोदशबोधिसत्त्व-
कोद्घः सुखावत्यां लोकधातावुपपत्स्यंते । ९ सिंहस्य तथागत-
स्यांतिकादृष्टादशबोधिसत्त्वसहस्राणि^३ सुखावत्यां लोकधातावुप-
पत्स्यंते । १० श्रीकूटस्य तथागतस्यांतिकादेकाशीतिबोधिसत्त्वको-
टीनियुतानि सुखावत्यां लोकधातावुपपत्स्यंते । ११ नरेंद्राजस्य
तथागतस्यांतिकाहृशबोधिसत्त्वकोटीनियुतानि सुखावत्यां लोक-
धातावुपपत्स्यंते । १२ बलाभिज्ञस्य तथागतस्यांतिकाहृदशबोधि-
सत्त्वसहस्राणि सुखावत्यां लोकधातावुपपत्स्यंते । १३ पुष्पध्वजस्य

¹ दुष्प्रसहस्र्या A. °स्य B. C. दुष्प्रसहस्य P. ² सिंहस्य deest in P. ³ बोधि-
सत्त्वकोद्घः सहस्राणि B.; probably बोधिसत्त्वकोद्घः or बोधिसत्त्वकोटीनियुतसहस्राणि ।
⁴ Probably कोटी is left out; from सहस्राणि to बीर्यप्राप्ता बोधिसत्त्व left out in P.

तथा गतस्यांतिकात्प्रचविंशतिवीर्यप्राप्ना बोधिसत्त्वकोद्घ एकप्रस्थानप्रस्थिता एकेनाष्टाहेन नवति^१ कल्पकोटीनियुतशतसहस्राणि पश्चात्सुखीकृत्य^२ सुखावत्यां लोकधातावुपपत्स्यंते । १४ ज्ञलना^३-धिपतेस्तथा गतस्यांतिकाद्वादशबोधिसत्त्वकोद्घः सुखावत्यां लोकधातावुपपत्स्यंते । १५ वैशारद्यप्राप्नस्य तथा गतस्यांतिकादेकोन-सप्ततिबोधिसत्त्वकोद्घः सुखावत्यां लोकधातावुपपत्स्यंते । मिता-भस्य तथा गतस्य दर्शनाय वंदनाय पर्युपासनाय परिपृच्छनाय परिप्रश्नीकरणाय । एतेनाजित पर्यायेण परिपूर्णकल्पकोटीनियुतं^५ नामधेयानि परिकीर्तयेयं तेषां तथा गतानां येभ्यस्ते बोधिसत्त्वा^६ उपसंक्रामंति सुखावत्यां लोकधातौ तममिताभं तथा गतं द्रष्टुं वंदितुं पर्युपासितुं न शक्यत्वं पर्यंतोऽधिगंतुं ॥४२॥

पश्याजित कियत्सुलब्धलाभास्ते सत्त्वा येऽमिताभस्य तथा-गतस्याहंतः सम्यक्संबुद्धस्य नामधेयं श्रोण्यंति नापि ते सत्त्वा हीनाधिमुक्तिका भविष्यन्ति येऽतश्च एकचित्प्रसादमपि तस्मिंस्त-था गते अभिलाप्स्यंत अस्मिंश्च धर्मपर्याये । तस्मात्तर्व्यजित आरो-चयामि वः प्रतिवेदयांमि सदेवकस्य लोकस्य पुरतोऽस्य धर्म-पर्यायस्य श्रावणाय । चिसाहस्रमहासाहस्रमपि लोकधातुमग्नि-

^१ एनाष्टाहे नवनवति A. एनाष्टाहे नवनवति B. एकेनाष्टाहे नवनवति C. एकेनाष्टाहे नवति P. ^२ पश्चात्सुखीकृत्य येन A. B. पश्चात्सुखीकृत्य येन C. पश्चा सुखिकृत्य याः P.

^३ ज्ञलना A. B. C. जलना P. ^४ परि deest in A. B. ^५ नयुत in all MSS.

^६ यस्यस्ते बोधिसत्त्वानां A. यस्ते^० B. यस्यस्ते बोधिसत्त्वा C. यस्तेस्ते बोधिसत्त्वाः P. ^७ या deest in A. B. C. ^८ P. adds परि after अग्निः.

पूर्णमवगाह्यातिक्रमैकचिन्नो^१त्पादमपि प्रतिसारो न कर्तव्यः । तत्कस्य हेतोः । बोधिसच्चकोट्ठो ह्यजिताश्रवणदेषामेवंरूपाणां धर्मपर्यायाणां विवर्त्तते ॥ नुत्तरायाः सम्यक्संबोधेः । तस्मादस्य धर्मपर्यायस्याध्याशयेन श्रवणोद्भूताधारणार्थं पर्यावाप्नये विस्त-रेण संप्रकाशाय^२ भावनार्थं च सुमहद्वीर्यमारब्धव्यं^३ । अंतश्च एकरात्रिं दिनमपेकगोदोहमाच्चमर्यांतशः पुस्तकावरोपितं कृत्वा^४ सुलिखितो धारयितव्यः । शास्त्रसंज्ञा च तत्रोपाध्याये^५ कर्तव्ये-च्छति^६ क्षिप्रमपरिमितान्सच्चानवैवर्त्तिकत्वे ॥ नुत्तरायाः सम्यक्सं-बोधेः प्रतिष्ठापयितुं तत्र^७ तस्य भगवतोऽमिताभस्य तथागतस्य बुद्धक्षेच्च^८ द्रष्टुमात्मनश्च विशिष्टां बुद्धक्षेच्चगुणालंकारव्यूहसंपदं परिग्रहीतुमिति ॥ अपि तु खल्वजितात्यर्थं सुलभलाभास्त्वा सच्चा अवरोपितकुशलमूलाः पूर्वजिनकृताधिकारा बुद्धाधिष्ठिताश्च भविष्यति येषामनागते ॥ ध्वनि यावत्सङ्गमविप्रलोपे^{१०} वर्तमान इम एवंरूपा^{११} उदारा^{१२} धर्मपर्यायाः सर्वबुद्धसंवर्णिताः सर्व-बुद्धप्रशस्ताः सर्वबुद्धानुज्ञाता महतः^{१३} सर्वज्ञानस्य क्षिप्रमाहा-

^१ क्रचिन्नो A. C. क्रमचिन्नो B. क्रमैकचिन्नो P. ^२ संप्रकाशये in all MSS.; probably संप्रकाशनाय, as in p. ^३ सुमहद्वीर्यमारब्धव्यं । A. सुमहद्वीर्यमालब्धव्यं । B. °रब्धव्यं । C. सुमहद्वीर्यमारब्धव्य P. ^४ ता कृत्वा A. C. तां कृत्वा B. त अपि कृत्वा P. ^५ कर्तव्या deest in P. ^६ इच्छिः A. B. C. इच्छति P.; may be meant for a locative referring to उपाध्याये, or for य इच्छति. ^७ क deest in C. ^८ ते च A. B. तेन च C. तं च P. ^९ द्रष्टुं P. ^{१०} विप्रलोपे A. विग्रल्यपे B. विप्रलाप C. विप्रलाप्य P. But cf. Vagrakkhedikā, p. 30, l. 14: भविष्यत्यनागते ॥ ध्वनि °सङ्गमविप्रलोपे वर्तमाने. ^{११} इम-मेवरूपा A. B. C. °पा: P. ^{१२} रा deest in C. ^{१३} तामहतः A. C. ताः ॥ अहतः B. ता P., leaving महतः.

रकाः श्रोत्रावभासमागमिष्यन्ति ये श्रुत्वा चोदारप्रीतिप्रामोद्यं²
प्रतिलप्स्यन्त उद्भ्रहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति
परेभ्यो विस्तरेण संप्रकाशयिष्यन्ति भावनाभिरताश्च भविष्यन्त्यन्तश्चो
लिखित्वा पूजयिष्यन्ति बहु³ च ते पुण्यं प्रसविष्यन्ति यस्य न
सुकरा संख्या कर्तुं ॥ इति ह्यजित यत्तथागतेन कर्तव्यं कृतं मया ।
युष्माभिरिदानीं⁴ निर्विचिकिस्तायोगः करणीयः । मा संशयता-
संगमनावरणं बुद्धज्ञानं⁵ मा भूत्सर्वाकारावरोपितरत्नमये बंध-
नागारे प्रवेशः । दुर्लभौ ह्यजित बुद्धोत्पादो दुर्लभा धर्मदेशना
दुर्लभा क्षणसंपत् । आख्याता चाजित मया सर्वकुशलमूलपार-
मिताप्राप्तिः । यूयमिदानीमभियुज्यत प्रतिपद्यध्यं । अस्य खलु
पुनरजित धर्मपर्यायस्य महतों परीटनां करोमि । अविप्रणाशाय
बुद्धधर्माणामनन्तर्धानाय⁹ पराक्रमिष्यथ मा तथागताङ्गां श्रोभ-
यिष्यथ ॥४३॥

अथ खलु पुनर्भगवांस्तस्यां वेलायामिमा गाथा अभाषत¹¹ ।

न मे अकृतपुण्यानां अवा¹² भेष्यन्ति¹³ ईदृशाः ।

ये तु ते शूर सिद्धार्थाः श्रोष्यन्ति च इमां गिरं ॥१॥

¹ श्रोता A. B. C. श्रोत्रा P.

² द्यं A. B. C. द्ये P.

³ । विवूह A.

। बहूनि B. । बाहू C. ॥ बहू P.

⁴ यस्माभिरिदानीं A. यस्याभिरिदीनी B. °दानी C.

यस्याभिदानीं P.

⁵ त्से A. B. C. त्स P.

⁶ बुद्धज्ञान A. B. C. बुद्धानं P.

७ कारवरो A. B. C. कारोवरो P.

⁸ परी B.

⁹ धर्माणामन्तर्धान A. C. धर्माणं

मन्तर्धान B. धर्मानामन्तर्धानाय P.

¹⁰ पुनर् deest in C. P.

¹¹ मां गाथामभाषत A. B.

मा गाथा अभाषत C. P.

¹² अवा A. C. P. आअवा B.

¹³ भेष्यन्ति A. B. C.

भविष्यन्ति P.

दृष्टो यैश्च हि संबुद्धो लोकनाथ प्रभंकरः ।
 सगौरवैः श्रुतो धर्मः प्रीतिं प्राप्स्यन्ति ते परां ॥२॥
 न शक्त हीनेहि कुसीददृष्टिभिः ।
 बुद्धान्^२ धर्मेषु प्रसाद विंदितुं^३ ।
 ये बुद्धस्त्रेषु^४ अकार्षि पूजां ।
 चैलोकनाथान्^५ चर्यासु शिक्षिषु ॥३॥
 यथांधकारे पुरुषो द्वचक्षुः ।
 मार्गं न^७ जाने कुतु संप्रकाशयेत् ।
 सर्वं तथा आवक बुद्धज्ञाने ।
 अजानकाः किं पुनरद्य सत्त्वाः ॥४॥
 बुद्धो^९ हि बुद्धस्य गुणां प्रजानते ।
 न देवनागासुरयक्षश्चावकाः ।
 अनेकबुद्धान् पि नो गती^{१०} यथो ।
 बुद्धस्य ज्ञाने हि प्रकाशयमाने ॥५॥
 यदि सर्वसत्त्वाः समता^{११} भवेयुः ।
 विशुद्धज्ञाने^{१२} परमार्थकोविदाः ।
 ते कल्पकोटीरथ वापि उत्तरे ।
 नैकस्य बुद्धस्य गुणान्कयेयुः ॥६॥

^१ शीद A. B. C. सिदं P.

^२ बुद्धे A. C. बुद्ध B. बुद्धा P. ^३ विविंदि P.

^४ बुद्धपूजेषु A. C. बुद्धेषु B. बुद्धपूजे P. ^५ चैलो A. चैधा B. ते लो C. त लो P.

^६ नाथान् B. P. नाथानं C. ^७ नु P. ^८ कु संप्र P. ^९ From बुद्धो to सर्वसत्त्वाः

left out in P. ^{१०} ना गती B. ^{११} समता P. ^{१२} न P. नाः, see chap. 25.

अचांतरे निर्वृत ते भवेयुः ।
 प्रकाशमाना बहुकल्पकोटीः ।
 न च बुद्धज्ञानस्य प्रमाणु लभ्यते ।
 तथा हि ज्ञानाश्र्वर्य^१ जिनानां ॥७॥
 तस्मान्नरः पंडित विज्ञजातियः^३ ।
 यो मह्य वाक्यमभिश्रद्धये^४ ।
 कृत्स्नां स^५ साक्षाज्जिनज्ञानमार्गान्^६ ।
 बुद्धः^८ प्रजानं ति^९ गिरामुदीरयेत् ॥८॥
 कदाचि लभ्यति मनुष्ठलाभः ।
 कदाचि^{११} बुद्धान पि प्रादुर्भावः ।
 अद्वार्थप्रज्ञा सुचिरेण लभ्यते ।
 तस्यार्थप्राप्तै जनयेत्^{१२} वीर्यं ॥९॥
 य^{१३} ईदृशां^{१४} धर्मे श्रुणित्व श्रेष्ठां ।
 लभ्यति प्रीतिं सुगत स्मरंतः ।
 ते मित्रमस्माकमतीतमध्यनि ।
 ये चापि बोधाय^{१५} जनन्ति छंदमिति ॥१०॥४४॥

अस्मिन्खलु पुनर्धर्मपर्याये भाष्यमाणे द्वादशानां सत्त्वनियु-

^१ ज्ञानाश्र्वर्य A. ज्ञानात्माश्र्वर्य B. ज्ञानाश्र्वर्य C. ज्ञानाय P. Scan u---u---u---u---

^२ ज्ञ B. ^३ य A. B. यः C. P. ^४ यु A. C. युः B. यः P. ^५ -त्स्नां प A. -त्स्नाप C.

ज्योत्स्नां स B. कृष्णाम P. ^६ साक्षि जिन P. ^७ मार्गान् A. B. मार्गा न C. रासि न P.

^८ बुद्धः A. B. C. बुद्ध P. ^९ जानति A. C. जानन्ति B. जाति P. ^{१०} ज्ञ A. B.

ल C. र P. भ्येत? ^{११} हु A. C. ^{१२} याति P. ^{१३} ये B. ^{१४} सा P.

^{१५} ये बोधाय A. C. ये चापि बोधाये B. ये बुद्धबोधाय P.

तकोटीनां विरजो विगतमलं धर्मेषु¹ धर्मचक्षुर्विंशुद्वं । चतुर्विंशत्या कोटीनियुतशतफलं³ प्राप्तं⁴ । अष्टानां भिष्टुशतानामनुपादायाश्रवेभ्यश्चित्तानि विमुक्तानि । पञ्चविंशत्या बोधिसत्त्वकोटीभिरनुत्पत्तिकधर्मस्थान्तिः प्रतिलब्धा । देवमानुषिकायाश्च प्रजायाश्चत्वारिंशत्कोटीनियुतशतसाहस्राणामनुत्पन्नपूर्वाण्यनुत्तरायां सम्यक्संबोधौ चित्तान्युत्पत्तानि सुखावत्यां⁶ लोकधातावुपपत्तये च कुशलमूलान्यवरोपितानि भगवतोऽमिताभस्य तथागतस्य दर्शनकामतया । सर्वे च ते तत्रोपपद्यानुपूर्वेण⁸ मंजुस्वरा नाम तथागता अन्येषु लोकधतुषूपपत्स्यन्ते । अशीतिश्च नियुतकोट्यौ दीपंकरे तथागते⁹ लब्धस्थान्तिका अवैवर्तिका अनुत्तरायाः¹⁰ सम्यक्संबोधेरमितायुषैव¹¹ तथागतेन¹² परिपाचिताः¹³ पूर्वबोधिसत्त्वचर्या चरंतस्त्वाश्च¹⁴ सुखावत्यां लोकधातावुपपद्य पूर्वप्रणिधानचर्याः परिपूरयिष्यन्ति ॥४५॥

तस्यां वेलायामयं चिसाहस्रमहासास्त्वलोकधातुः षड्कारं¹⁵

¹ धर्मेषु deest in B. ² चि B. ³ शत and लं left out in P. ⁴ This

passage seems to be imperfect, and, according to the five Chinese translations, we expect : चतुर्विंशत्या सत्त्वकोटीनियुतशतसहस्रैरनागामिफलं प्राप्तं । The number differs in the five translations between 200 kotis, 220 kotis, 22 kotis, 20 kotis, and 22 koti-niyutas respectively; but they all agree in the Anāgāmī-phala. ⁵ प्रजायाश्च deest in P. ⁶ लोकधातावु दeedest in P. ⁷ दर्शना A. C. दर्शण B. दर्शन P. ⁸ नुपूर्वेण A. नुपूर्वेण B.

नुपूर्वं वर्णी C. P. ⁹ दीपंकर तथागत A. B. दीपंकर तथागते C. दीपकरे तथागते P. ¹⁰ याः deest in C. ¹¹ पेव A. पेचे B. पेचै C. पव P. ¹² C. adds न after °तेन. ¹³ परिपाचिताः A. C. P. परिपारिताः B. ¹⁴ तांश्च A. C. P. ताश्च B. ¹⁵ स्तो A. P. स B. C.

प्राकंपत् । विविधानि च प्रातिहार्याणि संदृश्यन्ते स्म । पृथिव्यां
संस्कृतमभूत् दिव्यमानुषकानि च तूर्याणि संप्रवादितान्यभू-
वन् । अनुमोदनाशब्देन च यावदकनिष्ठभवनं विज्ञप्तम-
भूत् ॥ ४६ ॥

इदमवोचज्ञगवानात्मना अजिती बोधिसत्त्वो महासत्त्व
आयुष्मांश्चानन्दः सा च सर्वावती पर्षत्सदेवमानुषासुरगरुडगंधर्वश्च
लोको भगवतो भाषितमध्यनन्दन्निति ॥ ४७ ॥

^१ भगवतोऽमिताभस्य तथागतस्य सुखावतीगुणवर्णपरि-

¹ From here the text is given from A.; the various readings will be seen below:

- A. भगवतोऽमिताभस्य तथागतस्य सुखावतीगुणवर्णपरिकीर्तेन बोधिसत्त्वानामवैवर्यभूमिप्रवेशः ॥
- B. श्रीभगवतोऽमिताभस्य तथागतस्य सुखावतीगुणवर्णपरिकीर्तेन बोधिसत्त्वानामवैवर्यभूमिप्रवेशः ॥
- C. भगवतोऽमिताभस्य तथागतस्य गुण परिकीर्तेन बोधिसत्त्वानामवैवर्यभूमिप्रवेशः ॥
- P. भगवतो मिताभस्य तथागतस्य गुन परिकीर्तेन बोधिसत्त्वानामवैवर्यभूमिप्रवेश ॥

A. अमिताभस्य परिवर्तेः सुखावतीव्यूह

B. अमिताभस्य परिवर्तेः सुखावतीव्यूह

C. अमिताभस्य परिवर्तेः सुखावतीव्यूहः संपूर्णः ॥ ॥ इति श्रीमद्भिताभस्य तथागतस्य सुखा-

P. अमिताभस्य व्यूहपलिवर्तेः सुखावतीव्यूहः संपूर्णा ॥ ॥ इति श्री अमिताभस्य सुखा-

A. महायानसूत्रं समाप्तं ॥

B. महायानसूत्रं समाप्तं ॥

C. वतीव्यूह महायानसूत्रं समाप्तः ॥ ॥ शुभं ॥

P. वतीव्यूह नाम महायानसूत्रं समाप्तं ॥

ये धर्मो हेतुप्रभावा हेतुं तेषां तथागतः ।

ये धर्मो हेतुप्रभावा हेतु तेषां तथागतः ।

शुभं ॥

A. स्यवदन्नेषां च यो निरोध एवं वादि महाअथवणः ॥

॥ संवत् १३४ कार्तिकशुद्धि ४

B. स्येवद तेषां च यो निरोध एवं वादि महाअथवणः ॥

८६० ।

C.

P.

संवत् १५५ मिति चैत्र शुक्ल ८ हु

कीर्तनं¹ बोधिसत्त्वानामवैर्यभूमिप्रवेशः। अस्मिताभस्य परिवर्तः
सुखावतीव्यूहमहायानसूचं समाप्तं ॥

ये धर्मा हेतुप्रभावा हेतुं तेषां तथागतः ।
द्यवदत्तेषां च यो निरोध एवं वादि महाआरमणः ॥

A. संपूर्णसभूत् ॥ श्रीसुवर्णपणारिमहानगरे मैत्रीपूरमहाविहारे श्रीवाक्षज्ञदासवन्नाचार्यस्य

B.

C.

P.

समैत्रिपूरमहाविहारया श्री वन्नाचार्य रा-

A. जयानंदस्य च सर्वार्थसिद्धेः ॥ ॥ संसारमोष्ठेतौ स्वपापमुक्त्ये स्वेनैव लिखितं शुभं ॥

B.

C.

P.

शुभं ॥

¹ न A.

² न्य A.

APPENDIX I.

SAṄGHAVARMAN'S CHINESE VERSION OF THE FOUR GĀTHĀS
IN THE SUKHĀVATĪVYŪHA (CHAPTERS 4, 9, 31, 44), WITH A
LITERAL TRANSLATION.

1. SANSKRIT TEXT, Chapter 4, pages 7-9.

1. O thou of eminent and bright countenance, whose power is endless, such a brightness as this is incomparable (in the world)! The brightness of the sun, moon, jewels, and pearls is all to be covered (as it were) just as a heap of black powder^a.

2. The form of the Tathāgata is without an equal in the world, and the great voice of the fully-enlightened one reverberates in the ten quarters. His virtue, knowledge, strength, meditation, wisdom, power, and good qualities are matchless, most excellent and rare.

戒聞精進	如來容顏	日月摩尼
三昧智慧	超世無倫	珠光燄耀
威德無侶	正覺大音	皆悉隱蔽
殊勝希有	響流十方	猶若聚墨

光顏巍巍 威神無極 如是燄明 無與等者

^a ‘Black powder’ looks as if the Chinese translator had read *mashi* or *masi* for *bhosi*; see *Vagrakkhedikâ*, p. 44, l. 14.

3. Deeply and clearly, well and intensely, he thinks of the law of the Buddhas, (incomprehensible) like the sea, and understands its depth and greatest profoundness, and reaches its bottom. Bhagavat (i. e. honoured by the world) is ever free from ignorance, covetousness, and anger. O Hero, like a lion, whose spiritual virtue is immeasurable!

4. His merit is great and wide, his wisdom is deep and wonderful, and his light and powerful form cause the universe to be shaken^a. May I become a Buddha just as the holy king of the law, and deliver all beings from birth and death!

5. In generosity, equanimity, virtue, endurance, strength, also in meditation and wisdom, I shall become the best. Practising perfectly these vows I shall become a Buddha, the great helper of all those who have fear and anxiety.

人雄師子	深諦善念
願我作佛	諸佛法海
如是三昧	窮深盡奧
齊聖法王	究其涯底
智慧爲上	無明欲怒
吾誓得佛	世尊永無
過度生死	布施調意
靡不解脫	震動大千
普行此願	戒忍精進
一切恐懼	爲作大安

^a This would point to prakampati for pratapati.

6. There may be a hundred thousands of millions of Buddhas—immeasurably great sages, whose number is as that of the sand of the Gaṅgâ. To worship all these Buddhas does not equal the seeking for the way firmly and rightly without returning.

7. There are the worlds of the Buddhas like the sand of the Gaṅgâ. These (Buddha-) countries are innumerable and countless. My light will shine over all these countries; thus my strength and power will be immeasurable.

8. May my country be the best (of all), when I become a Buddha, and the people therein excellent, and the Bodhi-mandala surpassing others. May my country be just as (the state of) Nirvâna, and without equal. I will pity and deliver all (beings).

9. May those who come to be born there from the ten quarters be pure and joyful, happy and at ease, when they arrive in my country. May

假使有佛百千億萬無量大聖數如恒沙供養一切斯等諸佛不如求道堅正不却譬如恒沙諸佛世界復不可計無數刹土光明悉照徧此諸國如是精進威神難量令我作佛國土第一其衆奇妙道場超絕國如泥洹而無等雙我當哀愍度脫一切十方來生心悅清淨已到我國快樂安穩

Buddha witness that this is my true realisation! I make prayer for that desire, full of strength and vigour.

10. May those Bhagavats of the ten quarters, whose wisdom is unimpeded, know always my thought and practice! Even if I abide in the midst of poisons and pains, I shall always practise strength (*vīrya*) and endurance (*kshānti*), and be free from regret.

幸佛信明 是我真證
力精所欲 十方世尊¹⁰ 智慧無礙
常令此尊 知我心行 假令身止
諸苦毒中 我行精進 忽終不悔

2. SANSKRIT TEXT, Chapter 9, pages 22–24.

1. If these prayers, surpassing the world, which I have made and by which I should certainly attain to the highest path, should not be fulfilled, may I not accomplish the perfect knowledge.

2. If I should not become a great giver, so as to save all the poor, for immeasurable kalpas, may I not accomplish the perfect knowledge.

我² 斯願不滿足
普濟諸貧苦
我於無量劫
誓不成正覺
必至無上道
不爲大施主
誓不成正覺

3. If my name should not be heard all over the ten quarters, when I attain to the path of Buddha, may I not accomplish the perfect knowledge.

我³至成佛道 離欲深正念
開彼智慧眼 神力演大光

4. May I become the teacher of gods and men, having sought for the highest path, by generosity, deep and right meditation, pure wisdom and practising the pure practice (Brahma-karyâ)^a.

名聲超十方 淨慧修梵行
滅此昏盲闇 普照無際土

5. The great light produced by the spiritual power (of the Tathâgata) shines over unlimited countries, and destroys the darkness of three (kinds of) defilements, and saves all beings from misfortune.

究竟靡所聞 志求無上道
閉塞諸惡道 消除三垢冥

6. Opening his eye of wisdom, he (the Tathâgata) destroys that darkness of ignorance like a blind man. Shutting up all the evil paths, he opens the gate of the good state.

誓不成正覺 為諸天人師
通達善趣門 廣濟衆厄難

^a Bodhiruki translates this verse as follows: 'If I should still seek for the object of desire, after I left home in order to advance towards the highest path, and should not practise meditation and wisdom, may I not become the charioteer (of men whose passions are to be tamed) and the teacher of gods and men.'

7. Having accomplished his actions, his powerful light is brilliant over the ten quarters; so that the sun and moon do not shine, and the light of the sky becomes invisible.

8. Opening the treasury of the law for the sake of a multitude, he widely distributes the jewels of merit; and in the midst of a large assembly, he constantly preaches the law as a lion roars.

9. Having worshipped all Buddhas, he has made the stocks of merit perfect. His prayers and wisdom having been perfect, he has become the hero of the three worlds.

10. Like Buddha, who is possessed of unimpeded wisdom, and understands and shines over everything, may I also be possessed of the power of action and wisdom, and equal this highest worthy.

11. If this prayer should ever be fulfilled, the great-thousand (world) would be moved, and the heavenly beings in the sky would shower down the wonderful and precious flowers.

功⁷
祚成滿足
廣施功德寶
願慧悉成滿
等此最勝尊

斯¹¹
願若覲果
得爲三界雄
當於大衆中

大千應感動
如佛無礙智
說法師子吼

虛空諸天人
通達靡不照
供養一切佛

當雨珍妙華
願我功慧力
具足衆德本

威曜朗十方

日月戢重暉

天光隱不現

爲衆開法藏

12. Buddha spoke to Ânanda : When the Bhikshu Dharmâkara spoke these verses, the whole earth was shaken in six different ways, and the heaven showered the wonderful flowers over it; and there was music spontaneously in the sky, in which this praise was produced : ‘Thou wilt certainly accomplish the highest perfect knowledge^a.’

佛告阿難法藏比丘說此頌
已應時普地六種震動天雨
妙華以散其上自然音樂空
中讚言決定必成無上正覺

3. SANSKRIT TEXT, Chapter 31, pages 49–54.

1. There are Buddha-countries in the eastern quarter, the number of which equals the sand of the river Ganges. The company of Bodhisattvas of those countries goes to see Buddha Amitâyu.

東方諸佛國
彼土菩薩衆
南西北四維

2. Thus also in the south, west, north, zenith, and nadir, and in the four corners (there are the same). The company of Bodhisattvas of those countries goes to see Buddha Amitâyu.

其數如恒沙
往觀無量覺
上下亦復然

^a In the fourth and fifth of the five Chinese translations which are still in existence, this part is translated as a verse, as it is in Sanskrit; while in the first and second translations, these 12 verses are altogether left out.

3. All the Bodhisattvas, each bringing with him wonderful heavenly flowers, precious scents, and invaluable cloaks, worship Buddha Amitâyu.

4. All of them play on the heavenly music, from which an agreeable sound proceeds, singing and praising the most excellent worthy; thus they worship Buddha Amitâyu.

5, 6. He has finally obtained his supernatural power and wisdom, and easily entered the deep gate of the law. He has made the treasury of merit perfect, and his wonderful wisdom is without equal. The sun of his wisdom shines over the world, and dispels the cloud of birth and death. (Thus praising him), they (the Bodhisattvas) turn round him three times respectfully, and salute the highest worthy, touching the ground with their heads.

7. Having seen that pure and adorned country, which is excellent and inconceivable, they raise their thoughts, praying that their own country should also be like this. (See verse 6 in Sanskrit.)

一切諸菩薩 ³	各齋天妙華	寶香無價衣	供養無量覺	咸然奏天樂 ⁴
暢發和雅音	歌歎最勝尊	供養無量覺	究達神通慧	遊入深法門
具足功德藏	妙智無等倫	慧日照世間	消除生死雲	恭敬繞三市
稽首無上尊	見彼嚴淨土	微妙難思議	因發無上心	願我國亦然

8. Then the Lord Amitāyu changes his countenance and smiles, and shines over the countries of the ten quarters, producing innumerable (rays of) light from his mouth. (See verse 11.)

9. Turning back his light, he causes it to turn round his body three times and to enter into (his person) from the top of his head. All the assembly of gods and men are dancing with joy. (See verse 12.)

10. The noble-minded Avalokiteśvara, making his cloak proper, touching the ground with his head, asks him, saying: 'Why dost thou smile? Pray, tell me thy thoughts.'

11. The Brahma - voice (of Buddha) is like thunder, and produces a wonderful ringing sound, with eight different kinds of sound (saying): 'I shall give prophecy to the Bodhisattvas, and tell thee now;—do thou listen carefully!'

12. 'I know thoroughly well the wishes of those noble-minded ones who come from the ten quarters, that they seek for a pure and adorned country, and that, having received prophecy, they will become Buddha.

應時無量尊	三市從頂入	白佛何緣笑	今說仁諦聽	動容發欣笑	口出無數光
⁸					
踊躍皆歡喜	唯然願說意	十方來正士	吾悉知彼願	梵聲猶雷震	大士觀世音
¹¹	¹²				
偏照十方國	八音暢妙響	志求嚴淨土	受決當作佛	整服稽首間	迴光圍繞身
¹⁰					
當授菩薩記					

13. ‘Understanding all the dharmas as dreams, illusions, and ringing-sounds, they will make their excellent prayers fulfilled, and certainly accomplish such a country as this.

14. ‘Knowing the dharmas as lightnings and shadows, they will accomplish the path of a Bodhisattva, and make the stocks of merit perfect, and having received prophecy, they will become Buddha.

15. ‘Understanding the nature of all the dharmas as empty and without self, they simply seek for a pure Buddha-country, and will certainly accomplish such a country as this.’

16. The other Buddhas speak to their Bodhisattvas and cause them to go and see Buddha (Amitāyu) of Sukhāvatī (saying): ‘Hearing his law you should willingly receive and practise it, and quickly obtain the pure place (like Sukhāvatī).

17. ‘When you arrive at that pure and adorned country, you will at once obtain supernatural power, and certainly receive prophecy from the Lord Amitāyu, and attain to the state of “being equal to Buddha”^a.

究竟菩薩道	專求淨佛土	疾得清淨處	猶如夢幻響	滿足諸妙願	覺了一切法
具諸功德本	必成如是刹	至彼嚴淨國	受決當作佛	受決當作佛	必成如是刹
	諸佛告菩薩	便速得神通	通達諸法性	通達諸法性	知法如電影
			令觀安養佛	一切空無我	
			聞法樂受行	受記成等覺	

^a 等覺 tai-kiao, lit. equally enlightened. This term is generally explained with Ekagātibaddha, or he who is bound by one birth only; see verse 18 in Sanskrit.

18. 'If beings, having heard his name, wish to be born in his country, they will arrive there, through the power of the former prayers of that Buddha (Amitâyu), and spontaneously attain to the state of "never returning again" (Avaivartya).'

其¹⁸
佛
本
願
力
自
致
不
退
轉
普
念
度
一
切
飛
化
徧
諸
刹

19. The Bodhisattvas raise their prayers, and pray that their own country should have no difference (from Sukhâvatî). They think intensely of saving all beings and making their name to be heard in the ten quarters.

聞
名
欲
往
生
菩¹⁹
薩
興
至
願
恭
敬
歡
喜
去

20. Having worshipped a million of Tathâgatas, and gone to their countries through their supernatural power, and joyfully worshipped them there, they (the Bodhisattvas) return to the country of Sukhâvatî.

皆
悉
到
彼
國
願²⁰
己
國
無
異
還
到
安
養
國
奉
事
億
如
來

4. SANSKRIT TEXT, Chapter 44, pages 73-75.

1. If men have no stock of merit, they are not able to hear this Sûtra. Those who are pure and keep the moral precepts, are able to hear the right law.

若人無善本
乃獲聞正法
清淨有戒者
不得聞此經
N

2. Those who have formerly seen Bhagavat, are able to believe in this matter. They will hear and practise (this law) respectfully and without pride, and skip for great joy.

3. Those who are either proud, vicious, or neglectful, find it difficult to believe in this law. Those who have seen Buddhas in former life, willingly hear such a teaching as this.

4. Neither Srâvakas nor Bodhisattvas are able to understand the holy thought (of Buddha), because it is just as if a man, blind from his birth, wishes to go to lead others.

5. The sea of wisdom of the Tathâgata is deep and wide, unlimited and bottomless; so that neither Srâvakas nor Pratyekabuddhas can measure it, but Buddha only understands it clearly.

6, 7. Let even all men, who may have perfectly attained to the Bodhi, and understood the sublime truth, being possessed of pure wisdom, think of the wisdom of Buddha for a million

曾更見世尊	則能信此事	謙敬聞奉行	踊躍大歡喜
難以信此法	宿世見諸佛	樂聽如是教	聲聞或菩薩
譬如從生盲	欲行開導人	如來智慧海	深廣無涯底
唯佛獨明了	假使一切人	具足皆得道	淨慧知本空
			億劫思佛智
			二乘非所測
			莫能究聖心
			憍慢弊懈怠

of kalpas, and use their utmost power in their speech and explanation, yet they will not know the unlimitedness of Buddha's wisdom till the end of their life. Thus it is perfectly pure.

8. This life is very difficult to be obtained, and the appearance of Buddha in the world is also difficult to be met with, and men who have faith and wisdom are difficult (to be found); so that if they hear (this law), they must diligently seek for it.

9. If they, having heard the law, do not forget it, and having perceived (its deep meaning) respect it, and having obtained (its essence) rejoice greatly, they are my good and intimate friends. Therefore they ought to raise their own thoughts (for obtaining the Bodhi).

10. Even if the world is full of fire, yet they ought certainly to pass through it, and seek to hear the law. They will then certainly attain to the path of Buddha, and widely save (those who are in) the stream of birth and death.

設¹⁰聞⁹壽⁸窮⁷
滿法命極⁸力⁷
世界能甚⁹講說⁸
火難得⁸人⁷
必忘亦⁹猶⁸
遇難值⁸不知⁷
要見⁹世⁸
聞敬⁸亦⁷
法得⁹壽⁸
大難⁸慧⁷
慶値⁹無⁸
必過⁸邊際⁷
要聞⁹慧⁸
會法⁸無⁷
當見⁹邊⁸
成敬⁸慧⁷
佛得⁹際⁸
道善⁸無⁷
成親⁹邊⁸
佛友⁸際⁷
道親⁹慧⁸
廣善⁸無⁷
濟親⁹邊⁸
生死⁸慧⁷
流發⁹際⁸
死意⁸慧⁷
流求⁹無⁸
生進⁸邊⁷

APPENDIX II.

THE SMALLER SUKHĀVATI-VYŪHA¹.

॥ नमः सर्वज्ञाय ॥

एवं मया श्रुतं । एकस्मिन्समये भगवाऽन्नावस्त्यां विहरति
 स्म जेतवने १ नाथपिंडस्यारामे महता भिष्टुसंधेन सार्थमर्थचयो-
 दशभिर्भिष्टुश्तैरभिज्ञानाभिज्ञातैः स्थविर्महाआवकैः सर्वैरहेन्निः ।
 तद्यथा स्थविरेण च शारिपुत्रेण महामौन्नल्यायनेन च महाका-
 श्यपेन च महाकप्फिणेन च महाकात्यायनेन च महाकौषिलेन
 च रेवतेन च शुद्धिपंथकेन च नंदेन चानंदेन च राहुलेन च
 गवांपतिना च भरद्वाजेन च कालोदयिना च वङ्कुलेन चानि-
 रुद्धेन च । एतैश्चान्यैश्च संबहुलैर्महाआवकैः संबहुलैश्च बोधि-
 सत्त्वैर्महासत्त्वैः । तद्यथा मंजुश्रिया च कुमारभूतेनाजितेन च
 बोधिसत्त्वेन गंधहस्तिना च बोधिसत्त्वेन नित्योद्युक्तेन च बोधि-
 सत्त्वेनानिक्षिप्तधुरेण च बोधिसत्त्वेन । एतैश्चान्यैश्च संबहुलैर्बोधि-
 सत्त्वैर्महासत्त्वैः । शक्रेण च देवानाभिद्रेण ब्रह्मणा च सहांपतिना ।
 एतैश्चान्यैश्च संबहुलैर्देवपुत्रनयुतशतसहस्रैः ॥ १ ॥

¹ See Journal of the Royal Asiatic Society, 1880, pp. 181-186; Selected Essays, vol. ii. p. 348.

तत्र खलु भगवानायुष्मंतं शारिपुत्रमासंचयति स्म । अस्ति शारिपुत्र पश्चिमे दिग्भाग इतो बुद्धक्षेत्रं कोटिशतसहस्रं बुद्धक्षेत्रा-णमतिक्रम्य सुखावती नाम लोकधातुः । तत्राभित्तायुर्नाम तथा-गतोऽहेन्सम्यक्संबुद्ध एतर्हि तिष्ठति ध्रियते यापयति धर्मं च देशयति । तत्किं मन्यसे शारिपुत्र केन कारणेन सा लोकधातुः सुखावतीत्युच्यते । तत्र खलु पुनः शारिपुत्र सुखावत्यां लोकधातौ नास्ति सत्त्वानां कायदुःखं न चिन्तदुःखं अप्रमाणान्येव सुखकार-णानि । तेन कारणेन सा लोकधातुः सुखावतीत्युच्यते ॥ २ ॥

पुनरपरं शारिपुत्र सुखावती लोकधातुः सप्तभिर्वेदिकाभिः सप्तभिस्तालपंक्तिभिः किंकिणीजालैश्च समलंकृता समंततोऽनु-परिक्षिप्ता चित्रा दर्शनीया चतुर्णी रत्नानां । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य । एवं हृष्पैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥ ३ ॥

पुनरपरं शारिपुत्र सुखावत्यां लोकधातौ सप्तरत्नस्यः पुष्क-रिण्यः । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य लोहित-मुक्तस्याशमगर्भस्य मुसारगल्वस्य सप्तमस्य रत्नस्य । अष्टांगोपेत-वारिपरिपूर्णाः समतीर्थकाः काकपेया सुवर्णवालुकासंस्तृताः । तासु च पुष्करिणीषु समंताच्चतुर्दिशं चत्वारि सोपानानि चित्राणि दर्शनीयानि चतुर्णी रत्नानां । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य । तासां च पुष्करिणीनां समंताद्रत्नवृक्षा जाताश्चित्रा दर्शनीया सप्तानां रत्नानां । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य लोहितमुक्तस्याशमगर्भस्य मुसारगल्वस्य सप्तमस्य

रत्नस्य । तासु च पुष्टकरिणीषु संति पद्मानि जातानि नीलानि
नीलवर्णानि नीलनिर्भासानि नीलनिदर्शनानि । पीतानि
पीतवर्णानि पीतनिर्भासानि पीतनिदर्शनानि । लोहितानि
लोहितवर्णानि लोहितनिर्भासानि लोहितनिदर्शनानि । अव-
दातान्यवदातवर्णान्यवदातनिर्भासान्यवदातनिदर्शनानि । चिच्छा-
णि चिच्छवर्णानि चिच्छनिर्भासानि चिच्छनिदर्शनानि शक्टचक्र-
प्रमाणपरिणाहानि । एवंरूपैः शारिपुत्र बुद्धक्षेचगुणव्यूहैः सम-
लंकृतं तद्बुद्धक्षेचं ॥४॥

पुनरपरं शारिपुत्र तत्र बुद्धक्षेचे नित्यप्रवादितानि दिव्यानि
तूर्याणि सुवर्णवर्णा च महापृथिवी रमणीया । तत्र च बुद्धक्षेचे
चिष्कृत्वो रात्रौ चिष्कृत्वो दिवसस्य पुष्पवर्षे प्रवर्षति दिव्यानां
मांदारवपुष्पाणां । तत्र ये सत्त्वा उपपन्नास्त एकेन पुरोभक्तेन
कोटिशतसहस्रं बुद्धानां वंदेत्यन्याल्लीकधातूगत्वा । एकैकं च
तथागतं कोटिशतसहस्राभिः पुष्पवृष्टिभिरभ्यवकीर्यं पुनरपि
तामेव लोकधातुमागच्छंति दिवाविहाराय । एवंरूपैः शारिपुत्र
बुद्धक्षेचगुणव्यूहैः समलंकृतं तद्बुद्धक्षेचं ॥५॥

पुनरपरं शारिपुत्र तत्र बुद्धक्षेचे संति हंसाः कौंचा मयूराश्च ।
ते चिष्कृत्वो रात्रौ चिष्कृत्वो दिवसस्य संनिपत्य संगीतिं कुर्वति
स्म स्वकस्वकानि च रुतानि प्रव्याहरंति । तेषां प्रव्याहरतामिं-
द्रियवलबोध्यंगशब्दो निश्चरति । तत्र तेषां मनुष्याणां तं शब्दं
शुन्ना बुद्धमनसिकार उत्पद्यते धर्ममनसिकार उत्पद्यते संघमन-
सिकार उत्पद्यते ॥ तत्किं मन्यसे शारिपुत्र तिर्यग्योनिगतास्ते

सत्त्वाः । न पुनरेवं द्रष्टव्यं । तत्कस्माद्बेतोः । नामापि शारिपुत्र
तत्र बुद्धक्षेत्रे निरयाणां नास्ति तिर्यग्योनीनां यमलोकस्य
नास्ति । ते पुनः पश्चिसंघास्तेनामितायुषा तथागतेन निर्मिता
धर्मशब्दं निश्चारयन्ति । एवंहृपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रं ॥६॥

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे तासां च तालपंक्तीनां तेषां च
किंकिणीजालानां वातेरितानां वल्गुर्मनोङ्गः शब्दो निश्चरति ।
तद्यथापि नाम शारिपुत्र कोटिशतसहस्रांगिकस्य दिव्यस्य तूर्यस्य
चायैः संप्रवादितस्य वल्गुर्मनोङ्गः शब्दो निश्चरति एवमेव
शारिपुत्र तासां च तालपंक्तीनां तेषां च किंकिणीजालानां
वातेरितानां वल्गुर्मनोङ्गः शब्दो निश्चरति । तत्र तेषां मनुष्याणां
तं शब्दं श्रुत्वा बुद्धानुस्मृतिः काये संतिष्ठति धर्मानुस्मृतिः काये
संतिष्ठति संघानुस्मृतिः काये संतिष्ठति । एवंहृपैः शारिपुत्र
बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥७॥

तत्किं मन्यसे शारिपुत्र केन कारणेन स तथागतोऽमितायुर्नामोच्यते । तस्य खलु पुनः शारिपुत्र तथागतस्य तेषां च मनुष्याणामपरिमितमायुःप्रमाणं । तेन कारणेन स तथागतोऽमितायुर्नामोच्यते । तस्य च शारिपुत्र तथागतस्य दश कल्पा अनुवरां सम्यक्संबोधिमभिसंबुद्धस्य ॥८॥

तत्किं मन्यसे शारिपुत्र केन कारणेन स तथागतोऽमिताभो नामोच्यते । तस्य खलु पुनः शारिपुत्र तथागतस्याभाप्रतिहता सर्वबुद्धक्षेत्रेषु । तेन कारणेन स तथागतोऽमिताभो नामोच्यते ॥

तस्य च शारिपुत्र तथागतस्याप्रमेयः आवकसंघो येषां न सुकरं प्रमाणमाख्यातुं शुद्धानामहंतां । एवंरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्वृद्धक्षेत्रं ॥९॥

पुनरपरं शारिपुत्र येऽमितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपन्नाः शुद्धा बोधिसत्त्वा अविनिवर्तनीया एकजातिप्रतिवद्भास्तेषां शारिपुत्र बोधिसत्त्वानां न सुकरं प्रमाणमाख्यातुमन्यत्राप्रमेयासंख्येया इति संख्यां गच्छन्ति ॥ तत्र खलु पुनः शारिपुत्र बुद्धक्षेत्रे सत्त्वैः प्रणिधानं कर्तव्यं । तत्कस्माद्देतोः । यत्र हि नाम तथारूपैः सत्पुरुषैः सह समवधानं भवति । नावरमात्रकेण शारिपुत्र कुशलमूलेनामितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपद्यन्ते । यः कश्चिच्छारिपुत्र कुलपुत्रो वा कुलदुहिता वा तस्य भगवतोऽमितायुषस्तथागतस्य नामधेयं श्रोषति श्रुत्वा च मनसिकरिष्यति एकरात्रं वा द्विरात्रं वा त्रिरात्रं वा चतूरात्रं वा पंचरात्रं वा षट्टरात्रं वा सप्तरात्रं वाविश्विप्रचित्तो मनसिकरिष्यति यदा स कुलपुत्रो वा कुलदुहिता वा कालं करिष्यति तस्य कालं कुर्वन्तः सोऽमितायुषस्तथागतः आवकसंघपरिवृतो बोधिसत्त्वगुणपुरस्कृतः पुरतः स्यास्यति सोऽविपर्यस्तचित्तः कालं करिष्यति च । स कालं कृत्वा तस्यैवामितायुषस्तथागतस्य बुद्धक्षेत्रे सुखावत्यालोकधातावुपपत्स्यते । तस्मात्तर्हि शारिपुत्र इदमर्थवशं संपश्यमान एवं वदामि सत्कृत्य कुलपुत्रेण वा कुलदुहिता वा तत्र बुद्धक्षेत्रे चित्तप्रणिधानं कर्तव्यं ॥१०॥

तद्यथापि नाम शारिपुत्र अहमेतर्हि तां परिकीर्तयामि एवमेव

शारिपुत्र पूर्वस्यां दिश्यस्त्रोभ्यो नाम तथागतो मेरुधजो नाम तथागतो महामेरुनाम तथागतो मेरुप्रभासो नाम तथागतो मंजुधजो नाम तथागत एवंप्रमुखाः शारिपुत्र पूर्वस्यां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धस्त्रेचाणि जिह्वेंट्रियेण संच्छादयित्वा निर्वेठनं कुर्वति । प्रतीयथ यूयमिदम-चिंत्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं नाम धर्मपर्यायं ॥११॥

एवं दक्षिणस्यां दिशि चंद्रसूर्यप्रदीपो नाम तथागतो यशःप्रभो नाम तथागतो महार्चिस्तंधो नाम तथागतो मेरुप्रदीपो नाम तथागतोऽनंतवीर्यो नाम तथागत एवंप्रमुखाः शारिपुत्र दक्षिणस्यां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धस्त्रेचाणि जिह्वेंट्रियेण संच्छादयित्वा निर्वेठनं कुर्वति । प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं नाम धर्मपर्यायं ॥१२॥

एवं पश्चिमायां दिश्यमितायुर्नाम तथागतोऽमितस्तंधो नाम तथागतोऽमितधजो नाम तथागतो महाप्रभो नाम तथागतो महारत्नकेतुर्नाम तथागतः शुद्धरश्मप्रभो नाम तथागत एवंप्रमुखाः शारिपुत्र पश्चिमायां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धस्त्रेचाणि जिह्वेंट्रियेण संच्छादयित्वा निर्वेठनं कुर्वति । प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं नाम धर्मपर्यायं ॥१३॥

एवमुत्तरायां दिशि महार्चिस्तंधो नाम तथागतो वैश्वानर-निर्घोषो नाम तथागतो दुंदुभिस्वरनिर्घोषो नाम तथागतो

दुष्प्रधर्षो नाम तथागत आदित्यसंभवो नाम तथागतो जलेनि-
प्रभो नाम तथागतः प्रभाकरो नाम तथागत एवंप्रमुखा शारि-
पुचोत्तरायां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्व-
कानि बुद्धक्षेत्राणि जिह्वेंट्रियेण संचादयित्वा निर्वेठनं कुर्वति ।
प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं नाम
धर्मपर्यायं ॥१४॥

एवमधस्तायां दिशि सिंहो नाम तथागतो यशो नाम तथा-
गतो यशःप्रभासो नाम तथागतो धर्मो नाम तथागतो धर्मधरो
नाम तथागतो धर्मधजो नाम तथागत एवंप्रमुखाः शारिपुत्रा-
धस्तायां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्व-
कानि बुद्धक्षेत्राणि जिह्वेंट्रियेण संचादयित्वा निर्वेठनं कुर्वति ।
प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं नाम
धर्मपर्यायं ॥१५॥

एवमुपरिष्ठायां दिशि ब्रह्मघोषो नाम तथागतो नक्षत्रराजो
नाम तथागत इंद्रकेतुधजराजो नाम तथागतो गंधोत्तमो नाम
तथागतो गंधप्रभासो नाम तथागतो महाचिर्चक्रधो नाम तथा-
गतो रत्नकुसुमसंपुष्पितगाढो नाम तथागतः सालेंद्रराजो नाम
तथागतो रत्नोत्पलश्रीनाम तथागतः सर्वार्थदर्शो नाम तथागतः
सुमेरुकल्पो नाम तथागत एवंप्रमुखाः शारिपुत्रोपरिष्ठायां दिशि
गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धक्षेत्राणि
जिह्वेंट्रियेण संचादयित्वा निर्वेठनं कुर्वति । प्रतीयथ यूयमिदम-
चिंत्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं नाम धर्मपर्यायं ॥१६॥

तत्किं मन्यसे शारिपुत्र केन कारणेनायं धर्मपर्यायः सर्ववृद्ध-
परिग्रहो नामोच्यते । ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो
वास्य धर्मपर्यायस्य नामधेयं श्रोष्टांति तेषां च बुद्धानां भगवतां
नामधेयं धारयिष्यन्ति सर्वे ते बुद्धपरिगृहीता भविष्यन्त्यविनिवर्त-
नीयाश्च भविष्यन्त्यनुक्तरायां सम्यक्संबोधौ । तस्मात्तर्हि शारिपुत्र
श्रद्धाध्वं प्रतीयथ माकांश्ययथ मम च तेषां च बुद्धानां भग-
वतां । ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वा तस्य
भगवतोऽमितायुषस्तथागतस्य बुद्धक्षेत्रे चित्तप्रणिधानं करिष्यन्ति
कृतं वा कुर्वेति वा सर्वे तेऽविनिवर्तनीया भविष्यन्त्यनुक्तरायां
सम्यक्संबोधौ तत्र च बुद्धक्षेत्रे उपपत्स्यन्त्युपपत्त्वा वोपपद्यन्ति वा ।
तस्मात्तर्हि शारिपुत्र श्राद्धैः कुलपुत्रैः कुलदुहितृभिश्च तत्र बुद्धक्षेत्रे
चित्तप्रणिधिस्त्पादयितव्यः ॥१७॥

तद्यथापि नाम शारिपुत्राहमेतर्हि तेषां बुद्धानां भगवतामे-
वमचिंत्यगुणान्परिकीर्तयामि एवमेव शारिपुत्र ममापि ते बुद्धा
भगवंत एवमचिंत्यगुणान्परिकीर्तयंति । सुदुष्करं भगवता शाक्य-
मुनिना शाक्याधिराजेन कृतं । सहायां लोकधातावनुक्तरां
सम्यक्संबोधिमभिसंबुद्ध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः
कल्पकषाये सत्त्वकषाये दृष्टिकषाय आयुष्कषाये क्लेशकषाये ॥१८॥

तन्ममापि शारिपुत्र परमदुष्करं यन्मया सहायां लोकधाता-
वनुक्तरां सम्यक्संबोधिमभिसंबुद्ध्य सर्वलोकविप्रत्ययनीयो धर्मो
देशितः सत्त्वकषाये दृष्टिकषाये क्लेशकषाय आयुष्कषाये कल्पक-
षाये ॥१९॥

इदमवीचङ्गवानात्तमनाः । आयुष्माञ्चारिपुत्रस्ते च भिक्ष-
वस्ते च बोधिसत्त्वाः सदेवमानुषासुरगंधर्वश्च लोको भगवतो
भाषितमभ्यन्दन् ॥२०॥

॥ सुखावतीवूहो नाम महायानसूत्रं ॥

Anecdota Oxoniensia
TEXTS, DOCUMENTS, AND EXTRACTS
CHIEFLY FROM
MANUSCRIPTS IN THE BODLEIAN
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ARYAN SERIES. VOL. I—PART III

THE ANCIENT PALM-LEAVES
CONTAINING THE PRAGÑĀ-PĀRAMITĀ-HRIDAYA-SŪTRA
AND THE USHNÎSHA-VIGAYA-DHÂRANÎ

EDITED BY
F. MAX MÜLLER AND BUNYIU NANJIO
WITH AN APPENDIX BY
G. BÜHLER



Oxford
AT THE CLARENDON PRESS

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HENRY FROWDE



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AMEN CORNER

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USHNÎSHA-VIGAYA-DHÂRANÎ

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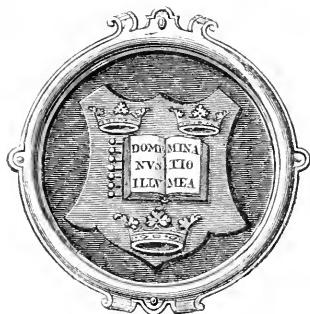
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BUNYIU NANJIO, HON. M.A., OXON.

PRIEST OF THE EASTERN HONGWANZI IN JAPAN

WITH AN APPENDIX BY

PROFESSOR G. BÜHLER, C. I. E.



Oxford

AT THE CLARENDON PRESS

1884

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III.

THE ANCIENT PALM-LEAVES

CONTAINING

THE PRAGÑÂ-PÂRAMITÂ-HRIDAYA-SÛTRA

AND

THE USHNÎSHA-VIGAYA-DHÂRANI.

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THE ANCIENT PALM-LEAVES.

I.

IN the Introduction to my edition of the text of the *Vagrakkhedikâ*, in the First Part of the First Volume of the *Åryan Series of the Ane c d o t a Oxoniensia*, I gave a detailed account of the discovery of two ancient palm-leaves, which had been in the possession of the Monastery of Hôriuzi ever since the year 609 A.D., and which are therefore, so far as we know at present, the oldest Sanskrit MS. now existing anywhere. I also explained the difficulties which seemed for a time to make it impossible to gain access to these manuscripts. I received indeed, thanks to the kind interest taken in the matter by the late Iwakura Tomomi, the Minister of the Mikado, and by Mr. Satow, the Secretary to the English Legation at Yedo, various facsimiles of these palm-leaves. But as the chief interest of these ancient documents was archæological, inasmuch as they supplied us with the earliest specimen of a Sanskrit alphabet used for literary purposes, I felt that, as in the case of an ancient inscription, nothing would satisfy the demands of Sanskrit scholarship except a perfect photograph of the original.

After considerable delay these photographs have at last come to hand, and I believe that they have been reproduced with so much accuracy that, for all practical purposes, the autotype copies are as good as the originals. The originals have, of course, suffered, partly on the margin, which with palm-leaves is always exposed to damage, partly by the fading of the ink. Fortunately, however, we possess several independent copies, three of which have likewise been reproduced by the photographic and autotype process.

The first, marked No. II, is a photograph of a facsimile, published in the *Asharagio*, a book which has been fully described in Mr. Bunyiu

Nanjio's 'Catalogue of Japanese Books and MSS. in the Bodleian Library,' No. 46.

The second, marked No. III, is a photograph of a facsimile which was executed for me in Japan by order of the late Minister Iwakura Tomomi, and which for some time I thought would be the nearest approach to the original which we were likely to obtain in Europe.

Now that we have the photograph of the original, it will be seen that in several cases the facsimile (No. III), made for me on purpose, is really less accurate than the copy published in the Asharagio. It reads, for instance, चर्या instead of चर्णा, तदूप instead of तदूपं, अनुत्पन्ना instead of अनुत्पन्नां, सग instead of साग, ज्ञान instead of ज्ञानं, प्रशमनः instead of प्रशमनः, सगते for संगते, etc. These differences may seem of small importance, but they serve to show that, to a well-trained eye, there was more to be seen in the original palm-leaves, at the time when the facsimile was taken, than the copyist was able to discover. We must not forget that the copyist was not a Sanskrit scholar, and therefore did not always know what to look for. This, though for some purposes a useful defect, is a serious impediment in deciphering such a text as the *Pragnâ-pâramitâ-hridaya-sûtra* and the *Ushnîsha-vigaya-dhâraṇî*. I am well aware that many letters in the original would have been doubtful or altogether illegible to us, that is, to myself and my fellow-worker, Mr. Bunyiu Nanjio, if we had not known what letters to look for; but we have put down no letters as visible in the original palm-leaves, unless we felt quite certain that the little which was visible of them admitted of no other interpretation but that which we put on it. We know for certain what Ziogon read in the ancient palm-leaves, because we have not only his copy, but his transliteration also. In the palm-leaves themselves and in the other copies taken of them, several letters remain doubtful, of course, and scholars will always differ as to their exact value.

The following pages contain the text as still legible on the palm-leaves (No. I), the copy published in the Asharagio (No. II), and the facsimile sent to me by Iwakura Tomomi (No. III). For convenience sake I have added in the first line the text of Ziogon's copy, on which see pp. 17-26:—

PRAGÑĀ-PÂRAMITÂ-HRIDAYA-SÛTRA.

Ziogon's Copy :	~ नमस्त्वज्ञाय आर्यावलोकितेश्वर बोधिसत्त्वे
I. Palm-leaf :	- नमस्त्वज्ञाय आर्यावलोकितेश्वर बोधिसत्त्वे
II. Asharagio :	~ नमस्त्वज्ञाय आर्यावलोकितेश्वर बोधिसत्त्वे
III. Facsimile :	~ नमस्त्वज्ञाय आर्यावलोकितेश्वर बोधिसत्त्वे

गम्भीरं प्रज्ञापारमितायं चर्या चरमानो व्यावलोकयति स्म पंच
 गम्भीरं प्रज्ञापारमिताय² चर्या चर ०० व्यव ० कयति स्म पंच
 गम्भीरं प्रज्ञापारमितायं चर्या चरपानो व्य ०० कयति स्म पंच
 गम्भीरं प्रज्ञापारमितायं चर्या चरपानो व्य ०० कयति स्म पंच

स्कन्धास्ताश्च स्वभावशून्यं पस्यति स्म इह शारिपुत्र रूपं पूर्णता
 स्कन्धा - श्च स्वभा - - - - - ^{१३}ति स्म इह शारिपुत्र रूपं पूर्णता
 स्कन्धा - श्च स्वभावशून्यं प - ति स्म इह शारिपुत्र रूपं पूर्णता
 स्कन्धा - श्च स्वभावशून्यं प - ति स्म इह शारिपुत्र रूपं पूर्णता

शून्यतैव रूपं रूपान् पृथक् शून्यता शून्यताया न पृथग्रूपं यदृपं
शून्यतैव रूपं रूपान् पृथक् शून्यता न्यताया न पृथग्रूपं यदृपं
शून्यतैव रूपं रूपान् पृथ शून्यता शून्यताया न पृथग्रूपं यदृपं
शून्यतैव रूपं रूपान् पृथ शून्यता शून्यताया न पृथग्रूपं यदृपं

¹ ፩ and ፪ are not distinguished.

² Where the four MSS. differ from each other a small line has been placed beneath the letters.

³ This marks the ending of the lines in the MS.

सा शून्यता या शून्यता तदूपं एवमेव वेदनासंज्ञासंस्कारविज्ञा-
 सा शून्यता या शून्यता तदूपं एवमेव वेदां नासंज्ञासंस्कारविज्ञा-
 सा शून्यता या शून्यता तदूपं एवमेव वेदनासंज्ञासंस्कारविज्ञा-
 सा शून्यता या शून्यता तदूपं एवमेव वेदनासंज्ञासंस्कारविज्ञा-

नानि इह शारिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना युनिरुद्धा
 नानि इह शारिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा
 नानि इह शारिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्नां युनिरुद्धा
 नानि इह शारिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना युनिरुद्धा

अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र शून्यतायां
 अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र ॥ ३ ॥^१ या
 अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र शून्यतायां
 अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र शून्यतायां

न रूपं न वेदना संज्ञा ना संस्कारा न विज्ञानि न चक्षुश्चोच-
 न रूपं न वेदना संज्ञा न संस्कारा न विज्ञानि न चक्षुश्चोच-
 न रूपं न वेदना संज्ञा न संस्कारा न विज्ञानि न चक्षुश्चोच-
 न रूपं न वेदना संज्ञा न संस्कारा न विज्ञानि न चक्षुश्चोच-

ग्राणजिह्वाकायमनोङ्गि न रूपं शब्दगच्छरसस्पृष्टव्यधर्मा न
 ग्राणजिह्वाकायमनोङ्गि न रूपं शब्दगच्छरसस्पृष्टव्यधर्मा न
 ग्राणजिह्वाकायमनोङ्गि न रूपं शब्दगच्छरसस्पृष्टव्यधर्मा न
 ग्राणजिह्वाकायमनोङ्गि न रूपं शब्दगच्छरसस्पृष्टव्यधर्मा न

¹ The vowel is slightly visible.

² Looks almost like य.

चक्षुर्धातु यावन्न मनोधातु न विद्या नाविद्या न विद्याक्षयो
 चक्षुर्धातु यावन्न ^१नोधा^१ न विद्या नाविद्या न विद्याक्षयो
 चक्षुर्धातु यावन्न मनोधातु न विद्या नाविद्या न विद्याक्षयो
 चक्षुर्धातु यावन्न मनोधातु न विद्या नाविद्या न विद्याक्षयो
न विद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
 समुदयनिरोधमार्ग न ज्ञानं न प्राप्तिवं बोधिसत्त्वस्य प्रज्ञापार-
 मितामाशृत्या विहरनि चित्तवरणः चित्तावरणनास्तित्वादत्त्वस्तो
 मितामाशृत्य विहरति चित्तवरणः चित्तावरणनास्तित्वादत्त्वस्तो
 मितामाशृत्ये विहरति चित्तवरणः चित्तावरणनास्तित्वादत्त्वस्तो
 मितामाशृत्य विहरति चित्तवरणः चित्तावरणनास्तित्वादत्त्वस्तो
 विपद्यसातिक्रान्तः तिष्ठनिर्वाणः अध्यववस्थित्वा सर्वबुद्धाः
 विपर्यासातिक्रान्तः निष्ठनिर्वाणः अध्यववस्थिता सर्वबुद्धाः
 विपर्यासातिक्रान्तः ति-निर्वाणः अध्यववस्थिता सर्वबुद्धाः
 विपर्यासातिक्रान्तः ति-निर्वाणः अध्यववस्थिता सर्वबुद्धाः

¹ न can easily be read त.

प्रज्ञापारमितामाशुन्यानुक्तरां	सम्यक्संबोधिमभिसंबुद्धा	तस्मा
प्रज्ञापारमितामाशुन्यानुक्तरां	सम्य - - - - - ॥ - - -	स्मा
प्रज्ञापारमितामाशुन्यानुक्तरा	सम्य - बोधिमभि - - -	स्मा
प्रज्ञापारमितामाशुन्यानुक्तरा	सम्य - बोधिमभि - - -	स्मा

ज्ञातव्यं	प्रज्ञाप्रामितामहामंत्रो	महाविद्यामंत्रः	अनुत्तरमंत्र
ज्ञातव्यं	प्रज्ञाप्रामितामहामंत्रो	महाविद्यामंत्रः	अनुत्तरमंत्र
ज्ञातव्यं	प्रज्ञाप्रामितामहामंत्रो	महाविद्यामंत्रः	अनुत्तरमंत्र
ज्ञातव्यं	प्रज्ञाप्रामितामहामंत्रो	महाविद्यामंत्रः	अनुत्तरमंत्र

असमसममंच सर्वदुःखप्रश्नमनः सत्यमिथ्यत्वात् प्रज्ञापारमि-
 अस ॥१०८॥ ममंच सर्वदुःखप्रश्नमनः सत्यमिथ्यत्वात् प्रज्ञापारमि-
 असमसममंच स ० ० ० प्रश्नमनः सत्यमिथ्यत्वा ० प्रज्ञापारमि-
 असमसममंच स ० ० ० प्रनमनः सत्यमिथ्यत्वा ० प्रज्ञापारमि-

ताया <u>मुक्तो</u>	मंचः	तद्यथा	गते	गते	पारगते	पारसंगते	बोधि
ताया <u>मुक्तो</u>	मंचः	तद्यथा	गते	गते	पारगते	पारसंगते	बोधि
ताया <u>मुक्तो</u>	मंचः	तद्यथा	गते	गते	पार-ते	पारसंगते	बोधि
ताया <u>मुक्तो</u>	मंचः	तद्यथा	गते	गते	पार-ते	पारसंगते	बोधि

स्वाहा ॥ प्रज्ञापारमितहृय समन्ना

स्वाहा ॥०॥ प्रज्ञा - - - - - ॥

स्वाहा ॥०॥ प्रज्ञापारमितहय शमन्ना

स्वहा ॥१॥ प्रज्ञापारमितहय शमप्ना

¹ Second Leaf begins.

USHNISHA-VIGAYA-DHĀRANĪ.

- ~ नमस्तैलोक्यप्रतिविसिष्टाय बुद्धाय भगवते तद्यथा ओं
I. ~ नमस्तैल ~ प्रतिविसिष्टाय बुद्धाय भगवते तद्यथा ओं
II. ~ नमस्तैल ~ प्रतिविसिष्टाय ~ य ~ ग ~ ते ~ द्यथा ओं
III. ~ नमस्तैल ~ प्रतिविसिष्टाय ~ य ~ ग ~ ते ~ द्यथा ओं

विसोधय सम समन्नावभासस्फरणगतिगहनस्वभा॒वशुद्धे अभि-
विसोधय सम समन्नावभासस्फरणगतिगहनस्वभा॒वशुद्धे अभि-
तिसोधय सम समन्नावभास ~ रणगतिगहनस्वका॒वशुद्धे अभि-
तिसोधय सम समन्नावभास ~ रणगतिगहनस्वभा॒वशुद्धे अभि-
षिंचतु मां सुगतवचनामृताभिषेकै हरा हरा आयःसंन्नारणे शोधय
षिंचतु मां सुगतवचनामृ ~ फ ~ हरा हरा आयःसंन्नारणे शोधय
षिंचतु मां सुगतवचनामृताभिषेकै हरा हरा आयःसंन्नारणे शोधय
षिंचतु मां सुगतवचनामृताभिषेकै हरा हरा आयःसंन्नारणे शोधय
शोधय गगनविसुद्धे उष्णीषविजयसुद्धे सहस्रस्मिसंचोदिते सर्व-
शोधय गगनविसुद्धे उष्णीषविजयसुद्धे सहस्रस्मिसंचोदिते सर्व-
शोधय गगनविसुद्धे उष्णीषविजयसुद्धे सहस्रस्मिसंचादिते सर्व-
शोधय गगनविसुद्धे उष्णीषविजयसुद्धे सहस्रस्मिसंचादिते सर्व-
तथा गताधिष्ठानाधिष्ठितमुद्रे वज्रकायसंहतनसुद्धे सर्ववरणविसुद्धे
तथा गताधिष्ठानाधिष्ठितमुद्रे वज्रकायसंहत ~ सु ~ स ~ वरणविसुद्धे
त ~ गता ~ ष्ठानाधिष्ठितमुद्रे वज्रकायसंहतनसुद्धे स ~ वरणविसुद्धे
त ~ गत ~ ष्ठानाधिष्ठितमुद्रे वज्रकायसंहतनसुद्धे स ~ वरणविसुद्धे

प्रतिनिवर्त्य आयुसुद्धे समयाधिष्ठिते मनि मनि तथा^{ता} भूत-
 प्रतिनिवर्त्य आयुसुद्धे समयाधिष्ठिते मनि मनि तथा^{ता} भूत-
 प्रतिनिवर्त्य आयुसुद्धे समयाधिष्ठिते मनि मनि त[्] तु[्] त-
 प्रतिनिवर्त्य आयुसुद्धे समयाधिष्ठिते मनि मनि त[्] तु[्] त-

कोटिपरिसुद्धे विस्फुटबुद्धिशुद्धे जय जय विजय स्मर सर्वबुद्धा-
कोटिपरिसुद्धे विस्फुटबुद्धिसुद्धे जय जय विजय स्मर सर्वाद्बुद्धा-
- टिपरिसुद्धे वि - टबुद्धि - ड्डे जय जय विजय स्मर सर्वबुद्धा-
- टिपरिसुद्धे वि - टबुद्धि - ड्डे जय जय विजय स्मर सर्वबुद्धा-

धिष्ठितसुद्धे वज्रे वज्रगर्भे वज्रं भवतु मम सर्वसत्त्वानां च काय-
धिष्ठितसुद्धे वज्रे वज्रगर्भे वज्रं भवतु मम सर्वसत्त्वानां च काय-
धिष्ठितसुद्धे ०० वज्रग- वज्रं भवतु मम स-सत्त्वानां च काय-
धिष्ठितसुद्धे ०० वज्रग- वज्रं भवतु मम स-सत्त्वाना च हाय-

विसुद्धे	सर्वगतिपरिसुद्धे	सर्वतथागतसमास्वासाधि॒ष्ठि॒ते	बुध्य
विसुद्धे	सर्वगतिपरिसुद्धे	सर्वतथागतसमास्वासाधि॒ष्ठि॒ते	बुध्य
वि॒ द्धे	सर्वगतिपरिसुद्धे	स॒ त॒ गतासमास्वासाधि॒ष्ठि॒ते	बुध्य
वि॒ द्धे	सर्वगतिपरिसुद्धे	स॒ त॒ गतासमास्वासाधि॒ष्ठि॒ते	बुध्य

बुध्य बोधय विबोधय सोधय विसोधय सर्वकर्मवरणानि सम
 बुध्य - - - वि - - - ५ विसोधय सर्वकर्मवरणानि सम
 बुध्य बोधय विबोधय साधय विसोधय स-कर्मवरणानि सम
 बुध्य बोधय विबोधय साधय विसोधय स-कर्मवरणानि सम

समन्तपरिसुद्धे सर्वतथागताधिष्ठानाधिइते स्वाहा ॥ उष्णी-
समन्तपरिसुद्धे सर्वतथागताधिष्ठानाधिइते स्वाहा ॥ ॥ उष्णी-
समन्तपरिसुद्धे संतं गताधिष्ठानाधिइते स्वाहा ॥ ॥ उष्णी-
समन्तपरिसुद्धे संतं गताधिष्ठानाधिइते स्वाहा ॥ ॥ उष्णी-

षविजयथारनि समप्ना ॥ ॥ ॥

षविजयधोरनि समप्ना ॥ ॥ ॥

षविजयधोरनि समप्ना ॥ ॥ ॥

षविजयधोरनि समप्ना ॥ ॥ ॥

~ सिङ्गं अ आ इ ई उ ऊ चृ चृ लू लू ए ए ओ ओ अं अः

~ सिङ्गं अ आ इ ई उ ऊ चृ चृ लू लू ए ए ओ ओ अं अः

~ सिङ्गं अ आ इ ई उ ऊ चृ चृ लू लू ए ए ओ ओ अं अः

~ सिङ्गं अ आ इ ई उ ऊ चृ चृ लू लू ए ए ओ ओ अं अः

क ख ग घ ङ च छ ज झ झ ट ठ ड ढ ण त थ द ध न प फ
क ख ग घ ङ च छ ज झ झ ट ठ ड ढ ण - थ - ध न - फ
क ख ग घ ङ च छ ज झ झ ट ठ ड ढ ण त - - ध न प फ
क ख ग घ ङ च छ ज झ झ ट ठ ड ढ ण त - - ध न प फ

ब भ म य र ल व श ष स ह लं श् ॥

- - म - - - - - - - - - ॥

व भ म य र ल - श ष स ह लं श् ॥

व भ म य र ल - श ष स ह लं श् ॥

¹ Or या.

II.

ZIOGON'S COPY OF THE ANCIENT PALM-LEAVES,
MADE IN 1694.

A most valuable help for restoring the text of the *Pragñâ-pâramitâ-hridaya-sûtra* and the *Ushnîsha-dhâranî*, such as it was and could still be read towards the end of the seventeenth century, is found in a copy made by Ziogon in 1694. Of this, too, I had received several facsimiles which I refrained from publishing, hoping in time to receive an accurate photograph. This hope has at last been fulfilled, and in the reproduction of that photograph (No. IV, 1, 2, 3) scholars have now as good a substitute of the original as it is possible to produce. How this copy came to be made may best be stated in Ziogon's own words, as translated by Mr. Bunyiu Nanjo.

ZIOGON'S NOTE.

FROM the time I was very young, I had my mind bent considerably on the Hidden Doctrine ('Guhya-yâna'). When grown up, I went to see many teachers, and inquired after the depth and fulness (of its meanings). They all said, that unless a learner of the Doctrine of Yoga studied the Sanskrit texts so as to be able to make the form and sound and meaning (of the letters or words) clear, he would not reach the hall and inner apartment (of the Doctrine). Therefore I have searched everywhere, and studied Sanskrit intensely, and in some degree understood the sound and form and meaning (of the letters or words). But on account of a wide difference of customs and habits between India and Japan, the (Sanskrit) letters still remained difficult to be corrected, just as if one were looking at the great ocean, and facing (the sea-god) Ziaku.

余自弱小頗志密乘長參諸師扣問底蘊僉言瑜伽學者自非考索梵文詳形音義不克臻其堂奧於是周訪博探專攻梵學音韻粗曉相義稍通然以西竺東嶧風俗迥阻字源難正望洋向若粵大

Now then in the treasure-house of the monastery of Hô-riu-zi in the province of Yamato, there have been kept two palm-leaves, handed down from Central India. They contain the Sanskrit text of the Shin-gio or the (*Pragñā-pâramitâ-*) *hrîdaya-sûtra*, and of the Butsu-*ki*-son-shio or the *Buddhoshñîsha-vigaya*(-*dhâranî*), and the Fourteen (sic) Sounds of the Siddha (or alphabet).

In this year (A. D. 1694) I have unexpectedly been able to see them. This opportunity suits my original desire very well, and my joy is immeasurable, so much so that I cannot help dancing with delight. Then wiping my sick eyes and sitting at the bright window, I ventured to consider the right and left sides and the heads and tails of each letter; and I felt pretty sure the letters might be copied out somewhat after the original form. Thereupon I have made a copy without regarding the softness of a hare's hair (of a writing-brush), and then added parallel comments (i.e. transliterations both in Chinese and Japanese, and a translation in Chinese), and pointed out the begin-

和州法隆寺寶庫舊藏中天貝多兩片乃是心經梵言佛頂尊勝及悉曇十四音也今茲不揣得遇覽之甚愜素願歡喜無量朴踊周措斯則拭病目向明牕強推偏傍尋覓首尾旋得認著少應倣像遂使不揆柔兎卒贍一本更加對註朱點句義以貽后昆殊恨

ning of each word (lit. line, pada) with red¹; thus I have to leave my copy to future generations. As the power of the writing in the original is strong and firm, like the flying of a dragon and the running of a lion, I have only regretted that my copy should not escape being ridiculed, as when one has drawn a tiger and it only turns out to resemble a dog (i. e. an unsuccessful imitation).

Written by Shaku Ziogon, a Sramana of the Rei-un monastery in the Eastern capital (then Yedo, now Tokio), on the fourteenth of the tenth lunar month, in the seventh year of the Gen-roku period (A. D. 1694), the cycle Kô-zutsu (*Kiâ-hsü*).

原本筆力遒勁龍飛獅奔故未免畫虎類
元祿第七龍集甲戌十月未望東都靈雲
沙門釋淨嚴書并跋
狗之誚

ADDITIONAL NOTES.

1. In the Shin-gio or the *Hridaya-sûtra*, whenever there is a doubt about an omission or a wrong letter, I have pointed it out.

2. The text of the *Son-shio-dhâranî* for the most part agrees with

一
一心經之中
則
疑有脫誤
尊
勝陀羅
點示之

¹ This red point is replaced by a small asterisk in the following pages.

all the eight Chinese transliterations by Buddhapâla (No. 348, A. D. 676), To Kô-i (Tu Hhiñ-i, No. 349, A. D. 679), Divâkara—two versions (Nos. 351, 352, A. D. 682)—Gi-zio (I-tsiñ, No. 350, A. D. 710), Mu-i (*Subhakarasimha*, A. D. 716–735), Fu-ku (*Amoghavagra*, A. D. 741–774, of the Thân dynasty, A. D. 618–907), and Hô-ten (*Dharma-deva*?), No. 796 or 871, A. D. 973–981) of the Sun dynasty of the Kâo family (A. D. 960–1127); though it is still not certain which transliterator used this text.

3. Among the Mo-ta (i. e. Mâtra or vowels) of the Fourteen Sounds (of Siddha), the four letters of *ri* etc. (*rî*, *li*, *ll'*) are added. It shows that these are the Brahma letters of Central India.

Written again by ZIOGON.

字也

淨嚴重識

尼校于佛陀波利杜行顥地婆訶羅二本義淨無畏
不空趙宋法天八本悉皆大同小異未詳誰譯本
一十四音則麼多之中加紇里等四文知是中天竺梵

ZIOGON'S COPY
 OF THE PRAGÑÂ-PÂRAMITÂ-HRIDAYA-SÛTRA
 AND THE USHNÎSHA-VIGAYA-DHÂRANÎ,
 MADE IN 1694.

PRAGÑÂ-PÂRAMITÂ-HRIDAYA-SÛTRA.

LEAF 1.

Shin-gio-bon-hon (i. e. the Sanskrit text of the *Hridaya-sûtra*).

~ is a different form of the letter इ i, and it means a root or origin.

Sanskrit Text.	नमस्सर्वज्ञाय	शार्यावलोकितेश्वर
Transliteration.	Namas sarvagñâya	âryâvalokitesvara
Chinese Transliteration.	*Na-ma *satsu-baku-*niyaku-ya	*â-riyâ-*baku-rô-ki-tei-*shibaku-ra
Japanese Transliteration.	Nau-ma sara-ba-ziya-ya	â-riyaa-ba-rô-ki-tei-shimuba-ra
Translation.	Respect to the all-wise	holy looking on Lord
वोधिसत्त्वो	गम्भीरं	प्रहापारमितायं
vodhisatvo	gambhîram	pragñâpâramitâyam
*bo-dai-satsu-tanbaku	*ken-bî-ran	*hatsura-niyaku-*hâ-ra-mitsu-tâ-yen
bou-gi-satsu (or sa)-toba	gen-bî-ran	hara-ziya-hâ-ra-mi-tâ-yen
bodhisattva	deep	pragñâ ('wisdom') other shore arrival
चर्या	चरमानो	चावलोकयति
karyâm	karamâno	vyâvalokayati
*sha-riyên	*sha-ra-*mâ-nu	hei-*baku-rô-ka-ya-tei
shiya-riyêñ	shiya-ra-mâ-do	biyaa-ba-rô-kiya-ya-ki
practice	one who practises shining	looked on
पञ्चस्त्रन्धासताआ	खभावशून्यं	पस्यति
pañkashandhâs tâs ka	svabhâvasûnyam	pasyati
han-sha-*satsuken-dâ-*satsutâ-shitsusha	*satsubaku-bâ-baku-*shû-kin	hatsu-sen-tei
han-shiya-soken-dâ-satâ-shitsushiya	soba-bâmu-ba-shiyû-niyen	ha-sen-ki
five bundles such like	self-nature all empty	

स्मा	इह	शा-
sma	iha	sâ-
*satsuma	i-ka	*shâ-
sanma	i-ka	shiyâ-
He speaks to		

LEAF 2.

रिपुत्र	रूपं	शून्यता	शून्यतैव	रूपं
rîputra	rûpam	sûnyatâ	sûnyataiva	rûpam
ri-fu-tanra	*rô-han	*shû-kin-tâ	*shû-kin-tei-*baku	*ro-han
ri-ho-tara	rô-han	shiyû-niyen-tâ	shiyû-niyen-tei-ba ('yeiba')	ro-han
body-son	colour	empty	empty indeed	colour

रूपात्र	पृथक् ¹	शून्यता	शून्यताया	न
rûpân na	pri-thak	sûnyatâ	sûnyatâyâ	na
*rô-han *na	hatsuri-datsu	*shû-kin-tâ	*shû-kin-tâ-yâ	*na
rô-han nau	hari-da	shiyû-niyen-tâ	shiyû-niyen-tâ-yâ	nau
colour not	different	empty	empty	not

पृथग्यूपं	यदूपं	सा	शून्यता	या
prithag rûpam	yad rûpam	sâ	sûnyatâ	yâ
hatsuri-datsu-*garo-han	ya-*dotsu-han	*sâtsu	shû-kin-tâ	yâ
hari-da-giyaro-han	ya-dotsu (or doro)-han	sâ	shiyû-niyen-tâ	yâ
different colour	colour		indeed empty	

शून्यता	तदूपं	एवमेव	वेदना
sûnyatâ	tad rûpam	evam eva	vedanâ
*shû-kin-tâ	*ta-dotsu-han	*yei-baku-mei-batsu	*heki-na-na
shiyû-niyen-tâ	ta-dotsu (or doro)-han	yei-ba-mei-ba	bei-da-nau
empty	indeed colour	thus	perception

संज्ञा	संस्कार	विज्ञा-
sañgñâ	samskâra	vigñâ-
*san-niyaku	*san-sokuka-ra	*bi-niyaku-
san-ziya	san-sokiya-ra	bi-ziya-
thought	action	knowledge also

LEAF 3.

नानि	इह	शारिपुत्र	सर्वधर्मा	शून्यता
nâni	iha	sâriputra	sarvadharmâ	sûnyatâ
nâ-ni	*i-ka	*shâ-ri-fu-tanra	*satsu-baku-*datsu-mâ	*shû-kin-tâ
nâu-ni	i-ka	shiyâ-ri-ho-tara	sara-ba-dara-mâ	shiyû-niyen-tâ
He speaks to		body-son	all laws	empty

¹ This letter क is doubtful, and probably superfluous.—MS. note.

लक्षणा	अनुत्पन्ना	यु (for अ?)	निरुद्धा	अमलाविमला
lakshana	anutpannâ	yu (for a ?)	niruddhâ	amalâvimalâ
*raku-sha-nî	*a-nu-tanhatsu-nô	*yu	ni-rô-da	*a-ma-râbi-ma-râ
raki-shiya-nî	a-do-tahan-nâu	yu	ni-rô-da	a-ma-râbi-ma-raa
form	not-born		not-annihilated	not-dirty not-pure
नोना	न परिपूर्णा	तस्माच्छारिपुत्र		शून्यतायां
nonâ	na paripûrnâ	tasmâk khâriputra		sûnyatâyâm
*nû-nâ	*na hatsu-ri-ho-ranâ	*tan-satsumâ *shâ-ri-su-tanra		*shû-kîn-tâ-yêñ
dô-nâu	nau ha-ri-ho-randâ	ta-samâ shiyâ-ri-ho-tara		shiyû-niyen-tâ-yêñ
not-decreasing	not-increasing	therefore body-son		empty-middle
न रूपं	न वेदना ¹	संज्ञा	ना सं-	
na rûpam	na vedanâ	sañgñâ	nâ sam-	
*na rô-han	*na heki-da-na	*san-niyaku	*na san-	
nau rô-han	nau bei-da-nau	san-ziya	nau san-	
not colour	not perception	not thought	not	action

LEAF 4.

स्त्रा	न	विज्ञानि	न	चक्षु	ओत्र	ग्राण
skârâ	na	vigñâni	na	kakshu	srotra	ghrâna
sokukâ-râ	*na	bi-niyaku-ni	*na	shaku-shu	*shurô-tanra	*gara-na
sokiyâ-râ	nau	bi-ziya-ni	nau	shiyaku-shiyu	shiyurô-tara	giyara-da
	not	knowledge	not	eye	ear	nose
जिह्वा	काय	मनोऽङ्गि	न	रूपं	शब्द	गन्ध
gihvâ	kâya	manoângi	na	rûpam	sabda	gandha
*zi-kabâku	*kâ-ya	*ma-nô-shitsu	*na	rô-han	*shio-na	*gen-da
zi-kabâ	kiyâ-ya	ma-nou-shi	nau	rô-han	sefu-da	gen-da
tongue	body	mind	not	colour	sound	smell
स्पृष्ट्य		धर्मा	न	चक्षुर्धातु	यावत्	
spashîavya		dharma	na	kakshurdhâtu	yâvan na	
*sanhatsura-shitsuta-hoya	*datsu-mâ	*datsu-mâ	*na	shaku-shu-radâ-to	*yâ-baku-*na	
sanhara-shiyutsuta-boya	dara-mâ	nau	shiyaku-shiyu-aradâ-to	yâ-ba-nau		
touch	law	not	eye	sphere	as far as not	
मनोधातु	न	विद्या	नाविद्या		विद्याश्वयो	
manodhâtu	na	vidyâ	nâvidyâ	na	vidyâkshayô	
ma-nû-dâtsu-to	*na	bi-giyâ	*nâ-bi-giyâ	*na	bi-giyâ-*kitsusha-yû	
ma-dô-dâ-to	nau	bi-giyâ	nau-bi-giyâ	nau	bi-giyâ-kitsushiya-yû	
mind sphere	not	knowledge	not knowledge	not	knowledge destruction	

¹ न is probably left out here.—MS. note. ² स्पृ spa ought to be written स्प्र sprâ, as it is so both in the original MS. and in the transliteration.—B. N.

न¹ विद्याय-

na	vidyâksha-
*na	bi-giyâ-*kitsusha-
nau	bi-giyâ-kitsushiya-
not	knowledge destruction

LEAF 5.

यो	यावन्	जरा	मरणं	न	जरामरण	द्वये	न
yo	yâvan na	garâ	maranam	na	garâmarana	kshayo	na
yû	*yâ-baku *no	sha-râ	*ma-ra-nan	*na	sha-râ-*ma-ra-na	*kitsusha-yû	*na
yû	yâ-ba nau	ziya-râ	ma-ra-nan	nau	ziya-râ-ma-ra-da	kitsushiya-yû	nau
	as far as not	decay	death	not	decay death	destruction	not

दुःख	समुदय	निरोध	मार्ग	न	ज्ञानं	न
duhkha	samudaya	nirodha	mârga	na	gñânam	na
nuku-ka	*san-mo-na-ya	*ni-rô-da	*mâ-raga	*na	niyaku-nan	*na
doku-kiya	san-bo-da-ya	ni-rô-da	bâ-ragiya	nau	ziya-nau	nau
pain	cause	destruction	path	not	wisdom	not

प्राप्तिवं	बोधिसत्त्वस्य	प्रगñापारमिता-
prâptitvam	bodhisatvasya	pragñâpâramitâ
hatsurâ-hitsutei-*tanbon	*bo-dai-satsu-tanbaku-sha	*hatsura-niyaku-*hâtsu-ra-mitsu-tâ-
harâ-hitsutei-tobamu	bou-gi-satsu-toba-shiya	hara-ziya-hâ-ra-mi-tâ-
obtaining therefore	Bodhisattva	wisdom other shore arrival

माशृण्या	विहरनि ²	चित्त (for ज्ञा?) वरणः	चि-
mâszriñyâ	viharani	kitta (for ttâ?) -varanah	ki-
*mâ-shiri-niyâ	*bi-ka-ra-ni	*shitsu-ta-baku-ra-na	*shitsu-
mâ-shiri-niyâ	bi-ka-ra-ni	shitsu-taa-ba-ra-da	shitsu-
relying on	he dwells	heart-without-obstacle	heart

LEAF 6.

ज्ञावरण	नास्ति-	त्वादत्रस्तो	चिपद्यसातिक्रान्तः
ttâ-varana	nâsti-	tvâdatrasto	vipadyasâtikrántah
tâ-baku-ra-na	*nâ-shitsutei-tanbâku-na-tanra-sotsutô	*bi-hatsu-giya	*sâ-tei-katsurânta-
taa-ba-ra-da	nau-shitsukî-tobâ-da-tara-sotsutô	bi-ha-giyasâ-ki-kiyarân-da	
without obstacle	not to be fear-frightened	turning upside down	far-separated

¹ Ziogon read न na instead of ना nâ, as it is in the original MS.—B. N.

² नि ni must be read नि ti, as it is so in the original MS.—B. N.

तिष्ठ	निर्वाणः	चयद्वचवस्थित्ता
tish̄/ha	nirvânah	tryadhvavyavasthittâ
*tei-shitsuta	*ni-ritsubâku-na	*teiriya-datsubaku-biya-baku-shitsugi-tâ
ki-shiyutsuta	ni-ribâ-da	kiрия-daba-biya-ba-shitsugi-tâ
final	round (perfect)-calm	three paths

सर्वबुद्धाः	प्रज्ञापारमिता-	माशु(for शु?)न्या- नुक्त्रां
sarvabuddhâḥ	pragñâpâramitâ	mâśu(for sv̄i?)nyâ-nuttarâṁ
*satsu-baku-botsu-dâ	*hatsura-niyaku-hâtsu-ra-mi-tâ-	*mâ-shitsuri-niyâ- *nu-ta-rân
sara-ba-botsu-dâ	hara-ziya-hâ-ra-mi-tâ-	mâ-shiri-niyaa- do-ta-rân
all Buddhas	wisdom other shore arrival	relying on without upper

सम्यक्संबोधि-	ममिसंबुद्धा	तस्मा	ज्ञातव्यं	प्र-
samyaksambodhi-	m abhisambuddhâ	tasmat	gñâtavyam	pra-
san-miyaku-san-bô-dai-	*ma-bi-san-botsu-dâ	*tan-satsumâ	*niyaku-tan-biyen	*hatsura-
san-miyaku-san-bôu-gi-	ma-bi-san-bo-dâ	ta-sanmâ	ziya-ta-biyen	hara
right-proper right-wak-	manifestly-right-	therefore	to know	wisdom
ing	waking one			

LEAF 7.

ज्ञाप्रामिता	महामंत्रो	महा- विद्यामंत्रः
gñâpâramitâ	mahâmañtro	mahâ- vidyâmañtrâḥ
niyaku-*harâ-mitsu-tâ	*ma-kâ-man-torô	*ma-kâ-bi-giyâ-man-tantra
ziya-harâ-mi-tâ	ma-kâ-man-dorô	ma-kâ-bi-giyâ-man-dara
other shore arrival	indeed great true-word ('charm')	indeed great knowledge true-word

अनुकूरमंत्र	असमसममंत्र	सर्वदुःख-
anuttaramântra	asamasamamântra	sarvaduñkha-
*a-nu-tan-ra-man-tanra	*a-satsu-ma-satsu-ma-man-tanra	*satsu-baku-*nuku-ka-
a-do-ta-ra-mamu-tara	a-san-ma-san-ma-man-dara	sara-ba-dotsu-kiya-
indeed without-upper true-word	indeed without-equal-equal true-word	all pain

प्रशमनः	सत्यमित्यत्तात् ¹	प्रज्ञा-
prasamanaḥ	satyam amithyatvât	pragñâ-
*hatsura-sha-ma-na	*satsu-teiya-*ma-mi-teiitsu-tanbâku	*hatsura-niyaku-
hara-shiya-ma-nau	sa-kiya-ma-mi-kiitsu-tobâ	hara-giya
well-removing	truth not empty	wisdom

¹ This letter त् is probably superfluous.—MS. note.

पारमितायामुक्तो	मंत्रः	तद्यथा	गते
pâramitâyâm ukto	mañtrah	tadyathâ	gate
*hâ-ra-mitsu-tâ-yâ-*moku-kito	*man-tanra	*tan-niya-tâ	*ketsu-tei
hâ-ra-mi-taa-yâ-bo-kito	man-dara	ta-niya-tâ	giya-tei
other shore arrival indeed spoken	true-word	that which is said	

LEAF 8.

गते	पारगते	पारसंगते	बोधि	स्वाहा ॥
gate	pâragate	pârasaṅgate	bodhi	svâhâ
ketsu-tei	ha-ra-ketsu-tei	hâ-ra-so-ketsu-tei	bô-dai	sabâku-kâ
giya-tei		hâ-ra-so-giya-tei	bôu-gi	sohâ-kâ

प्रज्ञापारमित-	ह(द?)य	समन्ना
pragñâpâramita-	hri(da?)-ya	samaptâ.
*hatsura-nyiaku-*hâtsu-ra-mitsu-ta-*kari(-da ?)-ya		*sa-ma-hatâ.
hara-ziya-hâ-ra-mi-ta-	kari-ya	san-ma-hatâ.
wisdom other shore arrival	heart	finished-ended.

USHNISHA-VIGAYA-DHÂRANI.

Son - shio - da - ra - ni (i. e. the Ârya-vigaya-dhârani).

ॐ नमस्त्रैलोक्य-	प्रतिविसिष्टाय	बुद्धाय
Namas trailokya-	prativisishṭâya	buddhâya
*No-ma-*shitsutanrei-ro-kiya-	*hatsura-tei-bi-shi-shitsutâ-ya	*botsu-dâ-ya
Nau-ma-shitsutarei-ro-kiya-	hara-zi-bi-shi-shiyutsutâ-ya	bo-dâ-ya
Respect to the three worlds	most excellent	enlightened one

भगवते	ग-
bhagavate	ta-
*ba-ga-baku-tei	*tan-
ba-giya-ba-tei	ta-
world-honoured	

LEAF 9.

द्यथा	ओं	विसोधय	सम	समन्तावभास-
dyathâ	Om	visodhaya	sama	samantâvabhâsa-
tetsuya-tâ	*an	*bi-shû-da-ya	*sa-ma	sa-man-tâ-*baku-bâ-sa-
niya-tâ	won	bi-shiyû-da-ya	samu-ma	samu-man-daa-ba-bâ-shiya-
that which is said	three bodies	purify	equal	common shining

स्फरण	गति	गहन	स्वभावशुद्धे
spharana	gati	gahana	svabhâvasuddhe
*satsuhâ-ra-na	*ga-tei	ga-ka-no	*sabaku-bâ-baku-*shu-dai
soha-ran-da	giya-ki	giya-ka-nau	soba-bâmu-ba-shiyu-dei
stretching everywhere	six-states	thick-forest	self-nature pure

अभिधिंचतु	मां	सुगतवचनामृताभिषेकै
abhishimkâtu	mâm	sugatavakanâmr̥itâbhisekai
*a-bî-shin-sha-*to	mân	*so-ga-ta-*baku-sha-nô-*mitsuri-tâ-*bi-sei-kei
a-bî-shin-ziya-to	mâmu	so-giya-ta-ba-shiya-naua-miri-taa-bi-sei-kei
sprinkle (water) on the head	me	well-gone excellent-teaching sweet dew sprinkling (water) on the head

हरा	हरा	आयःसंनारणे	शोधय	शोध-
harâ	harâ	âyahsamntârañe	sodhaya	sodha-
*ka-râ	ka-râ	*â-yoku-san-ta-ra-ni	*shû-datsu-ya	*shû-datsu-
ka-râ	ka-râ	â-yu-san-da-ra-ni	shiyû-da-ya	shiyû-da-
please take	please take	firmly stopping and holding life	purify	purify much

LEAF 10.

य	गगनविशुद्धे	उष्णोपविजयसुद्धे
ya	gaganavisuddhe	ushnîshavigayasuddhe
ya	*ga-ga-no-bi-shu-tei	*u-shitsunî-sha-*bi-niyaku-ya-*shu-tei
ya	giya-giya-nau-bi-shiyu-dei	u-shiyunî-shiya-bi-ziya-ya-shiyu-dei
	like-sky-pure	Buddha's head most victorious pure

सहस्ररम्य (for इमे?)	संचोदिते	सर्वे-
sahasraramyi (for sme?)	samkodite	sarva-
*sa-ka-sara-*ra-shimi	*san-sô-ni-tei	*satsu-baku-
sa-ka-sara-ara-shimei	san-sô-ni-tei	sara-ba-
with thousand rays	roused	all

तथागतापिधानापिष्ठित-

tathâgatâdhish/ <i>ânâdhish</i> / <i>hita-</i>		मुद्रे	वज्र-
tan-tâ-getsu-tâ-*gi-shitsutâ-nâ-gi-shitsuki-ta-		*mo-narei	vagra-
ta-tâ-giya-taa-gi-shiyutsuta-naua (or naa)-gi-shiyutsuki-ta-bo-darei		ba-zara-	*baku-gitsura-
Tathâgata spiritual-power-joined		seal	diamond

कायसंहतनसुद्दे

kâya-sam-hatana-suddhe		सर्ववरणविसुद्दे	
*kâ-ya-*so-ka-ta-no-*shu-dai		sarvavara-na-visuddhe	
kiyâ-ya-sou-ga-ta-nau-shiyu-dei		*satsu-baku-*baku-ra-na-*bi-shu-dai	
body link-chain pure		sara-ba-ba-ra-da-bi-shiyu-dei	

प्रतिनिव-

pratiniv-	
*hatsura-tei-nei-*betsu-	
hara-ki-ni-bari-	
successively	

LEAF 11.

तर्य आयुसुद्दे

rtaya âyusuddhe	समयाधिष्ठिते	मनि	मनि
ta-ya *â-yoku-shu-tei	*sa-ma-yâ-*gi-shitsuki-tei	*ma-ni	*ma-ni
ta-ya â-yu-shiyu-dei	san-ma-yaa-gi-shiyutsuki-tei	ma-ni	ma-ni
turn life-all-obtaining pure	vow-prayer joined	world-gem (or mind)	law-gem (or thought)

तथाता

भूतकोटिपरिसुद्दे

tathâtâ	bhûtakoṭiparisuddhe	विस्फुटबुद्धिशुद्दे	जय
'tan-tatsu-tâ	bû-ta-kû-ki-*hatsu-ri-shu-tei	visphuṭabuddhisuddhe	gaya
ta-ta-tâ	bô-ta-kû-ki-ha-ri-shiyu-dei	*bi-safu-ta-*botsu-gi-shu-tei	*niyaku-ya

truth-true

everywhere pure

unfolded wisdom pure

victorious

जय विजय¹

gaya	vigaya	स्मर	सर्वचुद्वापिष्ठितसुद्दे
niyaku-ya	*bi-niyaku-ya	*sama-ra	सर्वबुद्धाधिष्ठितसुद्दे
ziya-ya	bi-ziya-ya	samuma-ra	सर्वबुद्धाधिष्ठितसुद्दे

¹ In the 'Doctrine of Truth' (?) this word is repeated.—MS. note.

वज्रे	वज्रगर्भे	वज्रं
vagre	vagragarbhe	vagram
*baku-zitsurēi	*baku-zitsura-getsu-hei	*baku-zitsuran
ba-zirēi	ba-zara-giyara-bei	ba-zaran
diamond	diamond-concealed	like-diamond

LEAF 12.

भवतु	मम	सर्वसत्त्वानां	च
bhavatu	mama	sarvasatvānām	ka
ba-baku-to	*ma-ma	*satsu-baku-*satsu-tanbāku-nān	sa
bamu-ba-to	ma-ma	sara-ba-satsu-tobā-nān	shiya
I pray success	my	all living beings	
कायविसुद्धे	सर्वगति-	परिसुद्धे	सर्वतथागत
kāyavisuddhe	sarvagati-	parisuddhe	sarvatathāgata
*ka-ya-*bi-shu-tei	*satsu-baku-*ga-tei-*hatsu-ri-shu-tei	*satsu-baku-tan-tā-getsu-ta	
kiya-ya-bi-shiyu-dei	sara-ba-giya-ki-	ha-ri-shiyu-dei	sara-ba-ta-tā-giya-ta
body reaching pure	all states	all pure	all Tathāgata
समाव्यासाधिष्ठिते	बुध्य	बुध्य	बोध्य
samāvāsādhishtāite	budhya	budhya	bodhaya
*sa-mâ-shiubāku-sâ-*gi-shitsuki-tei	*botsu-giya	botsu-giya	*bô-da-ya
samu-mâ-shifubâ-saa-gî-shiyutsukî-tei	botsu-giya	botsu-giya	bôu-da-ya
comforting joined cause to be pure	be enlightened	be enlightened	cause to understand

विबोध्य	सोध्य	विसोध्य	सर्वकर्मव-
vibodhaya	sodhaya	visodhaya	sarvakarmava-
*bi-bô-da-ya	*shû-da-ya	*bi-shû-da-ya	*satsu-baku-*katsu-ma-*baku-
bi-bôu-da-ya	shiyû-da-ya	bi-shiyû-da-ya	sara-ba-kiyara-ma-ba-
cause to understand	quickly purify	quickly purify	all action

LEAF 13.

रणानि	सम	समन्तपरिसुद्धे	सर्वतथागता-
rañâni	sama	samantaparisuddhe	sarvatathāgatā-
ra-nâ-ni	*sa-ma	sa-man-ta-*hatsu-ri-shu-tei	*satsu-baku-tan-tâ-ketsu-tâ-
ra-dâ-ni	samu-ma	samu-mamu-da-ha-ri-shiyu-dei	sara-ba-ta-tâ-giya-taa
obstacles	equal	everywhere all pure	for all Tathāgata

सिद्धानाधिष्ठिते

dhisht/âñâdhish/hte
*gi-shitsuta-nô-*gi-shitsuki-tei
gi-shiyutsuta-naua-gi-shiyutsuki-tei
place placed

स्वाहा ॥

svâhâ
sabâ(ku)-kâ
sohâ-kâ
final-accomplishment

उष्णीषविजय-

ushnîshavigaya-
*u-shunî-sha-'bi-niyaku-ya-
u-shiyunî-shyia-bi-siya-ya-
Buddha-head victorious

थारनि

thârani
*da-ra-ni
da-ra-ni
holding

समप्ता

samaptâ
*sa-ma-hatâ
samu-ma-hatâ
accomplished and ended

अँ

अँ am
letter

अँ

अँ am
letter

अः

अः ah
letter

LEAF 14.

Ziu-shi-on (i. e. fourteen sounds).

सिद्धं अ आ इ ई उ ऊ कृ² कृ ल लू ए ओ औ अं ऊ:
siddham a â i î u û ri ri li lî e ai o au am ah
*shitsu-don *a aa i î u û kitsuri kitsurî ri reî yei ai wo ou an aku
shitsu-tan a aa i ii u uu kiri kirii ri rii yei ai wo au an aku

क	ख	ग	ঘ	ঢ	চ	ছ	জ	ঝ	ঞ
ka	kha	ga	gha	na	ka	kha	ga	gha	ñâ
ka	ka	ga	ga (heavy)	gio	sha	sha	zia	zia (heavy)	zio
kiya	kiya	giya	giya	giyau	shiya	shiya	ziya	ziya	ziyau

ঢ	ঢ	ঢ	ঢ	ঢ	ঢ	ঢ	ঢ	ঢ	ঢ
ta	tha	da	dha	na	ta	tha	da	dha	na
ta	ta	da	da (heavy)	na	tan	ta	da	da (heavy)	na
ta	ta	da	da	dau	ta	ta	da	da	nau

ম	য	ৱ	ল	চ	শ	ঘ	স	হ	ঞ	ঘ
ma	ya	ra	la	va	sa	sha	sa	ha	llam	ksha
ma	ya	ra	ra	baku	sha	sha	sa	ka	ran	kitsusha
mau	ya	ra	ra	ba or wa	shiya	shiya	sa	ka	ran	kishiya

¹ आ thâ must be read धा dhâ, as it is so in the original MS.—B. N.
is not exactly the same in Ziogon's copy as it is in the original MS.

² This letter

III.

• TEXT OF THE PRAGÑĀ-PĀRAMITĀ-HRIDAYA-SŪTRA
AS PUBLISHED IN JAPAN.

The short text of the *Hridaya-sūtra*, as we have now traced it from the original palm-leaves (A. D. 609) to *Ziogon's* copy, made in 1694, and to the two facsimiles, one published in the *Asharagio*, the other ordered by *Iwakura Tomomi*, was evidently most widely studied in Japan, and while being reproduced in different monasteries suffered considerable corruption. This corrupt text, however, acquired an independent authority. It was not meant to be understood, but only to be repeated, and we find it even engraved on stones with all these corruptions.

As specimens of these more or less corrupt reproductions, we give here two texts, published by a Japanese priest *Hōkiō*, A. D. 1744. The first text is called by him the old text, while what we give in the second line is a text corrected by the Japanese editor. He has also added to the old text a Japanese transliteration and a literal Chinese translation. The corrected text is accompanied by a Chinese transliteration and a literal Chinese translation. Some notes are added to both texts.

In the third line we have printed a text, published in Japan in A. D. 1807, by a priest *Kiyen*. It is likewise accompanied by a transliteration, a Chinese translation, and a kind of grammatical analysis, ascribed to *Hōgo*, the disciple of *Ziun*. This book forms part of a large collection, containing writings of *Ziun*, *Hōgo*, and others, and called *Bon-gaku-shin-riō*, i. e. Ferry beam for the study of Sanskrit.

नम सर्वज्ञय
 ~ नम सर्वज्ञय ॥
 ~ नमस्सर्वज्ञाय ॥

अर्यवरोक्तिश्वरा बोधिसङ्खं विरय प्रज्ञापरमितय चर्यं
 आर्यावलोकितेश्वर बोधिसत्त्वं गम्भीरय प्रज्ञपरमितयं चर्यं
 आर्यावलोकितेश्वर बोधिसत्त्वो गम्भीरं प्रज्ञपारमितायं चर्या
 चरमणे च्यव्भरोक्यति स्म पच स्कद्दस्थश स्वभावशुन्य
 चारमनुष्ठ व्यवलोक्यति स्म पंच स्कन्धास्ताश्च स्वभावशुन्यां
 चरमानो व्यावलोक्यति स्म पंच स्कन्धास्ताश्च स्वभावशुन्यं
 पश्यति स्म ईह शरिपुत्र रूपं शुचिता श्यन्यतैव रूपं न
 पश्यति स्म इह शरिपुत्र रूपं शुन्यता शुन्यतैव रूपं रूपं न
 पश्यति स्म इह शारिपुत्र रूपं शुन्यता शुन्यतैव रूपं रूपान्न
 पृथग्हगशुन्यत शुन्यधाय न पृणश्चूपं पंटूप स शुन्यत य शुन्यता
 पृथक्खशुन्यत शुन्यतय न पृथक्श्चूपं यदूपं प स शुन्यत य शुन्यते
 पृथक् शुन्यता शुन्यताया न पृथग्गूपं यदूपं सा शुन्यता य शुन्यता
 वदूपं एवपेव वेदनसंस्हरविज्ञतनि
 वदूपं एवंपथ वेदनसंज्ञसंस्करविज्ञननि च
 तदूपं एवमैव वैदनसंज्ञसंस्कारविज्ञनाति

ईह शरिपुद्र सर्वधर्मं शुन्यतरक्षणं अतुद्दन्धं अनिरुद्धं
 इह शरिपुत्र सर्वधर्मं शुन्यतलक्षणं अनुत्पन्धं अनिरुद्धं
 इह शारिपुत्र सर्वधर्मा शुन्यतालक्षणा अनुत्पन्नायुनिरुद्धा
 अमलाविमला तो न परिपुहु न स्मच्छरपुत्र शुन्यताय
 अमलविमल न अवधाता न परिपुर्णं तस्मच्छरिपुत्र शुन्यतायं
 अमलविमला तोना न परिपुर्णा तस्माच्छारिपुत्र शुन्यतायं
 न रूपं न वेदन न संज्ञ न संस्हर न विज्ञवि न चक्षशूच्चब्र-
 न रूपं न वेदन न संज्ञ न संस्करा न विज्ञनं न चक्षशूच्चब्र-
 न रूपं न वेदना संज्ञ ना संस्करा न विज्ञति न चक्षशूच्चब्रा-
 णजिह्वकयमनदि न रूपं गन्धरससपृष्टव्यधर्मं न चक्षधतु
 णजिह्वकयमनजिस न रूपं शब्दगन्धरसस्पर्शष्टव्यधर्मं न चक्षधतु
 णजिह्वाकायमनोङ्गि न रूपं शब्दगन्धरसस्पर्शव्यधर्मं न चक्षर्धातु
 यवत मरोधतो न विद्य विद्य न विद्याश्यो
 यवन न मनविज्ञनधतु न आविद्य न आविद्याश्यो
 यावन्न मनोविजनंधातु न विद्या न विद्या न विद्याश्यो न
 २ यवन्न जरमरण न जरमरणक्षणं न दुग्सेपुदय-
 यवन न जरमरणं न जरमरणांश्यो न दुःखसंमुदय-
 विद्याश्यो यावन्न जरामरणं न जरामरणांश्यो न दुःखसमुदय-
 निनरोधमर्गं न ज्ञनं न प्रपिद न प्रपितकं बोधिसद्वस्य प्रज्ञ-
 निरोधमर्गं न ज्ञनं न प्रपित न प्रपितत्वं बोधिसत्त्वस्य प्रज्ञ-
 निरोधमार्गं न ज्ञनं न प्राप्ति न प्राप्तित्वं बोधिसत्त्वस्य प्रज्ञ-

परमितमश्चत्य वहरत्य चित्तवरणः चित्तवरण नस्थिद्व-
 परमितमशृन्य विहरनि चित्तवरणः चित्तवरणः नस्तित्व-
 पारमितामाशृन्या विहरनि चित्तवरणः चित्तावरण नास्तित्वा-
 दत्तस्ते विपल्यसतिक्रात्तः तिष्ठनिर्वाणः अध्यव्यस्थित सर्व-
 दत्तस्ते विषम्टसतिक्रातः निष्ठनिर्वाणस्तियधिकव्यस्थित सर्व-
 दत्तस्तो विपद्यसातिक्रांन्तः निष्ठनिर्वाणः अध्यव्यवस्थित्वा सर्व-
 बुद्ध प्रज्ञपरमितमश्य अतुत्तर संम्यसंबोधिमभिसंबुद्ध
 बुद्धा प्रज्ञपरमितमशृन्य अनुत्तर संम्यक्संबोधियमभिसंबुद्ध
 बुद्धाः प्रज्ञपारमितामाशृद्यानुतरां सम्यक्संबोधिमभिसंबुद्धा
 तस्म ज्ञतव्यं प्रज्ञपरमितमहामंचा महाविद्यमंचाः अतरमंचा
 तस्म ज्ञतंव्यं प्रज्ञपरमितमहामंचा महाविद्यमंचा अनुत्तरमंचा
 तस्म ज्ञतव्यं प्रज्ञपारमितामहामंचो महाविद्यामंचः अनुत्तरमंच
 असमसममंचा सर्वेदुःखप्रशमतः सत्यममिल्यद्वट् प्रज्ञपर-
 असमसममंचा सर्वेदुःखप्रशक्यभीतः सत्यममिर्षथत्वट् प्रज्ञपर-
 असमसममंच सर्वेदुःखप्रशमनः सत्यममिथ्यत्वक् प्रज्ञपार-
 मितयमुक्ते मंच तत्यथा गते गते परगते परसुंगते बोधि स्वह
 मितमुक्ते मंच तद्यथा गते गते परगते परसुंगते बोधि स्वहा
 मितायामुक्तो मंच तद्यथा गते गते पारगते पारसंगते बोधि स्वाहा

प्रज्ञपरमितहृदयसुचं समव्य ॥
 प्रज्ञपरमितहृदयसुचं समप्र
 प्रज्ञपारमिताहृदयसुचं समप्र

IV.

THE USHNÎSHA-VIGAYA-DHÂRANÎ AS AN
INSCRIPTION.

This Dhâranî, besides being preserved in MSS., is of frequent occurrence also as an inscription in Buddhist countries.

The copy of one of these inscriptions I owe to the kindness of Mr. A. Wylie, who, in a letter dated July 30, 1883, informed me that it was sent to him by Dr. MacCarthy from Japan, somewhere between 1872 and 1874. The stone tablet from which the rubbing is taken, stands in the Asakusa temple in the northern part of the city of Yedo.

In April 1881 some stone rubbings were sent to me by Mr. Vaux, the Secretary of the Royal Asiatic Society. They had been sent to the Society by Dr. Bushell, and I saw at once that they contained Buddhist inscriptions in Sanskrit with Chinese transliterations. The letters in these inscriptions are in some cases more archaic than those of the Asakusa inscription, and I hoped they would have been published long ago in the Journal of the Royal Asiatic Society. Three of the inscriptions contain the Ushnîsha-vigaya-dhâranî. They have been carefully copied by Mr. Bunyiu Nanjo, and are printed in three lines, preceded by the text of the Asakusa inscription.

Most of these Dhâranîs are prayers so utterly devoid of sense and grammar that they hardly admit and still less are deserving of a translation, however important they may be palæographically, and, in one sense, historically also, as marking the lowest degradation of one of the most perfect religions, at least as conceived originally in the mind of its founder. Here we have in mere gibberish a prayer for a long life, addressed to Buddha, who taught that deliverance from life was the greatest of all blessings. While the beautiful utterances of Buddha were forgotten, these miserable Dhâranîs spread all over the world, and are still to be found, not only in Northern, but in Southern Buddhism also. Many years ago, in 1858, I gave an account of some Dhâranîs, found in the cave of St. Peacock, in Ceylon, by Mr. J. Baillie, and sent to my old

friend, the then Radcliffe Observer, Mr. Johnson, by Sir H. Ward, the Governor of Ceylon. See *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. xii, p. 514, 'Dagobas aus Ceylon,' by Professor F. M. M. And now they turn up again on stone columns in China, where we can trace their presence to at least 1200 A.D. While the Sanskrit MSS., containing the rational and at all events grammatical words of Buddha, which were imported into China by hundreds and thousands, are said to have vanished, and are forgotten by those who call themselves followers of Buddha, we here find inscriptions engraved on public monuments so far back as A.D. 1107, and moved from temple to temple so lately as A.D. 1819. Here, as elsewhere, the truth of the Eastern proverb is confirmed, that the scum floats along on the surface, and the pearls lie on the ground.

There are at least ten different transliterations of the foregoing Dhâranî, in the Chinese Tripitaka, in the India Office Library. The following is a list of these transliterations, with their Chinese titles, in which those consisting of more than 4 leaves should be understood to contain the translation of an Introduction to the Dhâranî:—

1. No. 348 (佛頂尊勝陀羅尼經), in 8 leaves, by Buddha-pâli(ta), of Northern India, in about A.D. 700, under the Thân dynasty; with two prefaces, one dated 1411, by the Emperor Khân-tsu of the Miñ dynasty.
2. No. 349 (佛頂尊勝陀羅尼經), in 7 leaves and a half, by Tu Hsii-i, an official at the Chinese court, in about 700.
3. No. 350 (佛說佛頂尊勝陀羅尼經), in 9 leaves, by I-tsiñ, a Chinese priest, in about 700.
4. No. 351 (最勝佛頂陀羅尼淨除業障經), in 14 leaves and a half, by Divâkara, of Central India, in about 700. This is said to be a later production of this Indian priest.
5. No. 352 (佛頂最勝陀羅尼經), in 7 leaves, by the same as before, with a preface, dated 682. This seems to be the oldest of all the transliterations of this Dhâranî in existence. In the Catalogue of the period K'-yuen, compiled in 1285, this Chinese title is given first with the following Sanskrit title: आर्यसर्वदुर्गतिपरिचूदनोष्णीपविजयनामधारणी (cf. Julien's Concordance, No. 173).

6. No. 796 (最勝佛頂陀羅尼經), in 3 leaves, by Fâ-thien ('Dharmadeva'), of India, about 1000, under the Sūn dynasty.
7. No. 834 (佛說尊勝大明王經), in 4 leaves, by Sh'-hu ('Dânapâla'), of India, about 1000.
8. No. 871 (佛說一切如來烏瑟臘沙最勝總持經), in 9 leaves, by Fâ-thien.
9. No. 878 (佛說聖最勝陀羅尼經), in 4 leaves and a half, by Sh'-hu.

10. No. 1467 (瑜伽集要焰口施食儀), in which (fols. 30 b-34 b) there are given in parallel columns the Sanskrit text with a transliteration (佛頂尊勝陀羅尼神咒), by Amoghavagra, who died in 774.

The text and transliteration in No. 1467, in the Chinese Tripitaka, are not exactly the same as those given below as No. 1; though the transliteration is ascribed to the same author.

The other transliteration, by Fâ-hu, printed below as No. 3, is not found in the Chinese Tripitaka as an independent work.

Thus there are twelve transliterations of the same or nearly the same Dhâranî, dated from 682 to 1058.

In Yueh-tsâin-k'-tsiin (閱藏知津, fasc. 12, fol. 4 a) there is the following extract from the Introduction to the Dhâranî in I-tsiin's translation, i. e. No. 350, in the Chinese Tripitaka:—

(‘At one time) Buddha lived in the garden of Anâthapindada. Then there was a Devaputra called Sushtîta, who was destined to die on the seventh day, and to go to receive the body of a Tirayagyoni, or a lower animal, in seven successive births, and then to fall into Niraya or Naraka. Fearing these future misfortunes, he consulted (lit. addressed) Sakra, the Indra or king of the Devas, who in turn asked Buddha for his help. (On that occasion) Buddha uttered this Dhâranî, and made the Devaputra to remember it. By this merit the latter increased his life, and obtained the prophecy of his attaining to the Bodhi.’

The other four earlier translations (i. e. Nos. 348, 349, 351, 352) are said to give a similar account. In No. 351 there is also a story of the former birth of this Devaputra. (Yueh-tsâin-k'-tsiin, fasc. 12, fol. 5 a.)

According to this work (fasc. 12, fol. 7 a), however, No. 871 gives a different introduction to the Dhâranî, which is as follows :—

‘In the country of Sukhâvatî, Buddha Amitâyus addressed this Dhâranî and the Law of accomplishment to the Bodhisattva Avalokitesvara, and caused many beings to be born in that country.’

Here therefore the Dhâranî is ascribed to Buddha Amitâyus.

A similar account is given in a book, probably published in China, but without date¹. It is ‘A Collection of Miscellaneous Buddhist Sanskrit Texts,’ containing several Sûtras and Dhâranîs, such as the Vagrakkhedikâpragñâpâramitâ-sûtra; the Avalokitesvara-sûtra, or the Samantamukhâdhyâya, i. e. the twenty-fourth (or twenty-fifth in Kumâragîva’s Chinese version) chapter of the Saddharma-pundarîka-sûtra; and the Pragñâpâramitâhridaya-sûtra, etc. In this interesting collection (pp. 69–75), the present Dhâranî is introduced with the following lines :—

॥ नमो भगवत्या आर्यसर्वतथागतोष्णीषविजयै ॥ एवं मया
श्रुतमेकस्मिन्समये भगवान्सुखावत्यां धर्मसंगीतिमहागुद्याप्रादावे²
सुखोपविष्टो भगवान्मितायुस्तथागतोऽहेन्सम्यक्संबुद्ध आर्या-
वलोकितेश्वरं बोधिसत्त्वं महासत्त्वमासंचयते स्म ॥ आ संति
कुलपुत्र दुःखिताः सत्त्वा नानाव्याधिपरिपीडिता मंदायुष्कास्ते-
षामर्थायेमां सर्वतथागतोष्णीषविजयां नाम धारणीं धारय परे-
भ्यश्च विस्तरेण संप्रकाशय पर्यायस्कंधमुपादायेति । अथार्याव-
लोकितेश्वरो बोधिसत्त्वो महासत्त्व उत्थायासनाकृतांजलिपूटो
भूत्वा भगवंतमेतद्वोचत् । देशयतु भगवान्सर्वतथागतोष्णीषवि-
जयां नाम धारणीं देशयतु सुगतः । अथ खलु भगवान्सर्वावंतं
पर्षद्विंश्लमवलोक्य समंतावलोकिश्चियं नाम समाधिं (समाधि)
समापद्येमां सर्वतथागतोष्णीषविजयां नाम धारणीं भाषते स्म ॥

¹ The only copy of this book which is known to exist was given to Mr. Wylie by an antiquarian at Peking, and is now in my possession.—F. M. M.

² Professor Oldenberg suggests गुद्याप्रासादवे; see Râjendralal Mitra’s Nepalese Buddhist Literature, p. 267, l. 23.

नमो भगवते सर्वचैलोक्यप्रतिविशिष्टाय बुद्धाय (भगव)ते नमः
तद्यथा श्रौं भूँ भूँ भूँ शोधय शोधय विशोधय विशोधय असमस-
मंतावभासस्फरणगतिगगनस्वभावविशुद्ध अभिषिंचोंतु मां सर्वत-
थागताः सुगतवरवचनामृताभिषेकैर्महामुद्रामंचपदैः आहर आहर
ममायुः सन्धारणि शोधय शोधय विशोधय विशोधय गगनस्व-
भावविशुद्ध उष्णीषविजयपरिशुद्धे सहस्रशिमसंचोदिते सर्वतथा-
गतावलीकिति षट्पारमितापरिपूरणि सर्वतथागतमाते दृ-
भूमिप्रतिष्ठिते सर्वतथागतहृदयाधिष्ठानाधिष्ठिते मुद्रे मुद्रे महामुद्रे
वज्रकायसंहतनपरिशुद्धे सर्वकर्मावरणविशुद्धे प्रतिनिवर्तय ममा-
युर्विशुद्धे सर्वतथागतसमयाधिष्ठानाधिष्ठिते श्रौं मुनि मुनि महा-
मुनि विमुनि विमुनि महाविमुनि०

It ends (p. 75, l. 17): आर्यसर्वतथागतोष्णीषविजया नाम धा-
रणी कल्पसहिता समाप्ता ॥

THE SANSKRIT TEXT OF THE USHNÎSHA-VIGAYA-DHÂRAMÎ
AND TWO TRANSLITERATIONS IN CHINESE.

1. The Sanskrit text with a transliteration, made by 大辯正廣智
Ta-pien-kañ-kwâñ-k', i. e. posthumous title of Amoghavagra, who died in
A. D. 774, under the Thân dynasty. (See 佛祖統紀 Fo-tsu-thuñ-ki,
fasc. 41, fol. 5 a.) These are given in an Inscription, the date of which is
invisible, though the characters 元年, 'the first year,' are seen in the
last column. In this Inscription the text and the transliteration are
written side by side.

2. The text without transliteration, in an Inscription dated 1107,
erected by 志妙 Ki-miâo, a Chinese priest, in memory of a deceased
disciple of his, under the Liáo (遼) dynasty.

3. The text with a transliteration, made by 法護 Fâ-hu (Dharma-

vaksha), of India, who had the honourable title 普明慈覺傳梵大師 Phu-min-tshz'-kiâo-kwen-fân-tâ-sh', given to him by the Emperor 仁宗 Zan-tsüñ, of the Suñ dynasty, in 1054, and died in 1058. (See Fo-tsu-thuñ-ki, fasc. 45, fols. 16 b, 17 a.) This Inscription is dated 1147, and was erected by 馮長寧 Fan Khâñ-miñ, a noble of the Kin (金) dynasty. In 1819 (嘉慶二十四年) it was moved from its original place, i. e. the Hsiâo-kuñ Temple to the south of Shih-ku, in the province of Honan, to the Temple of Kwân-ti, i. e. the god of war, within the walls of the city of Hsü-keu, by its governor 甘揚聲 Kân Yâñ-shañ. In this Inscription the text and transliteration are written separately.

The first line contains the text of the same Dhâranî, taken from the rubbing of a quite recent Stone Inscription at Asakusa in Tokio (No. V of the autotype plates).

Asakusa text: 佛頂尊勝陀羅尼 Butsu-kio-son-shio-da-ra-ni,
'Buddhoshvîshâryavîgaya-dhâranî.'

Amoghavagra (died 774): 佛頂尊勝陀羅尼

唐興善寺大德贈司空大辯正廣
智三藏和尚奉詔譯

Dharmaraksha (died 1058): 華梵加句靈驗佛頂尊勝陀羅尼
天竺譯經三藏試光祿卿普明慈
覺傳梵大師賜紫沙門法護譯

Asakusa text: नमः सर्वज्ञाय नमो भगवते ॐ चैलोक्य-

Amoghavagra: ३ नमो भगवते ४ चैलोक्य-
曩 □² □ □ □ □ □ □ 噥 也 吾

Ki-miâo: ३ नमो भगवति ४ चैलोक्य-

Dharmaraksha: ३ नमो भगवते ४ सर्वचैलोक्य-
唵 那謨婆訥嚕帝薩哩嚕怛嚕路葛也

¹ This sign is meant to show that a syllable in Dharmaraksha's text is left out in the other texts. ² These squares indicate that the letters are not quite legible.

प्रतिविशिष्टाय		बुद्धाय	भगवते
प्रतिविशिष्टाय		बुद्धाय	भगवते
鉢囉眷底發尾始瑟吒 <small>奇</small> 野		沒駁引野	婆□□□
प्रतिविशिष्टाय		बुद्धाय	भागवति
प्रतिविशिष्टाय		बुद्धाय	भगवते
鉢囉帝尾尸瑟吒野		沒駁野	婆詭嚩帝

- - -	तद्यथा	ओँ	- - -	- - -	- - -
- - -	तद्यथा	आँ	- - -	- - -	- - -
- - -	□ □ □	□	- - -	- - -	- - -
- - -	ताद्य-	आँ	- - -	- - -	- - -
नमः	तद्यथा	आँ	भूँ	भूँ	भूँ शोधय शोधय
那莫	怛寧也伐唵	勃籠	勃籠	勃籠	輸駄野 輸駄野

विशेधय	५ (twice)	सम२समन्तावभास-
विशेधाय	- - -	समसमन्तावभास-
□ □ 駄也	- - -	娑麼三去滿路引嚩婆奇娑
विशेधाय	- - -	सामसामातवभास-
विशेधय	विशेधय	असमसमन्तावभस-
尾輸駄耶	尾輸駄耶	阿薩摩三滿多嚩婆娑

स्फरण	गतिगहन	स्वभावविशुद्धे	अभि-
स्फरण	गतिगगन	स्वभाव-शुद्धे	अभि-
颯頗眷囉擎	諴底諴諴口	婆去嚩口第	阿上□
स्फरणा	गतिगहान	स्वभाव-शुद्धि	अभि-
स्फरण	गतिगगन	स्वभवविशुद्धे	अभि-
颯頗蘭擎	諴帝諴諴那	婆婆嚩尾戍提	阿毗

षिंचतु मां - - - - सुगतवरवचन
 षिंच मां - - - - सुगतवरवचना-
 □ □ 卯舍 - - - - 蘇蘖多嚙嚙嚙口囊
 षिञ्च मां - - - - सुगन्तवरवचन
 षिञ्चन्तु मां सर्वतथागतसुगतवरवचना-
 詫左覩 卯舍 薩哩嚙怛伐詫多蘇詫多嚙嚙左那

अमृताभिषेकै महा - - वन्त्वपदे

मृताभिषेक - - - - -

□ 跎齋鼻曬引 □ - - - -

अमृतभिषेकै - - - - -

मृतोभिषेकैर्महासुद्रामन्त्वपदैः

आँ

蜜哩多毗尸該哩摩賀母捺嚙滿怛嚙鉢迺唵

आहर	२	आयुसंधारणि	शोधय
आहर	आहर	आयुसन्धारणि	शोधय
阿齋賀嚙	阿齋賀嚙	阿齋庾口口嚙泥	□ □ 野
अहार	आहार	आयुसाङ्घारणि	शोधाय
आहर	आहर	आयुःसन्धारणि	शोधय
阿賀嚙	阿賀嚙	阿欲散獸嚙尼	輸獸野

२	- - -	- - -	गगन - - -
- - -	- - -	- - -	गगन - - -
- - -	- - -	- - -	詫詫囊 - - -
शधाय	- - -	- - -	गगन - - -
शोधय	विशोधय	विशोधय	गगनस्वभाव-
輸獸野	尾輸獸野	尾輸獸野	詫詫那莎婆嚙

विशुद्धे	उष्णीषविजयविशुद्धे	सहस-
विशुद्धे	उष्णीषविजयविशुद्धे	सहस-
尾 秩 第 弐	邬 □ □ □ 尾 惹 □ □ □ □	□ □ □ □
विशुद्धे	उष्णीषविजयविशुद्धे	सहस्र-
विशुद्धे	उष्णीषविजयपरिशुद्धे	सहस्र-
尾 戌 提	烏 瑟 脤 沙 尾 惹 野 鉢 哩 戌 提	薩 賀 薩 驪

रश्मसंचूदिते	सर्वतथागतावरुकनि
रश्मसांचोदिते	सर्वतथागता ̄ ̄ ̄
□ □ □ 散 祖 你 □	薩 嘸 多 他 藥 多
रश्मसांचोदिति	सर्वतथागता ̄ ̄ ̄
रश्मसञ्चोदिते	सर्वतथागतावलोकिनि
羅 濡 彌 散 祖 祿 帝	薩 哩 嘸 恒 伐 誠 多 嘸 路 吉 你

षट्पारमितपरिपुरणि	सर्वतथागता ̄ ̄
-----	-----
-----	-----
-----	-----
-----	-----
षट्पारमितापरिपूरणि	सर्वतथागतमाते
殺 吼 播 罗 彌 多 鉢 哩 布 罗 尼	薩 哩 嘸 恒 伐 誠 多 摩 帝

दशभूमिप्रतिष्ठिते	सर्वतथागता	म म
捺 舍 普 彌 鉢 罗 底 瑟 耻 帝	薩 哩 嘸 恒 伐 誠 多 摩 摩	

हृदयाधिष्ठानाधिष्ठिते	- - -	- - -
-----धिष्ठानाधिष्ठित	-	मुद्रे
-----地瑟□□地瑟耻□	-	□□
-----धिष्ठानधिष्ठित	-	मुद्रे
हृदयाधिष्ठानाधिष्ठिते	ॐ	मुद्रे
----- मुद्रे	ॐ	मुद्रे
----- 紇哩捺奈野提瑟姹那提瑟耻帝 唵 母捺哩 母捺哩		
महामुद्रे	वज्रकायसुडृतन	विशुद्धे
-----	वज्रकायसंहतन	शुद्धे
-----	□ □ □ 迦野僧賀多□	□ 第 ^齊
-----	वज्रकयसाहातन	शुद्धे
महामुद्रे	वज्रकायसंहतन	परिशुद्धे
摩賀母捺哩	囉惹羅歌野僧賀怛那	鉢哩成提
सर्वा - - वरणभयदुर्गतिपरिविशुद्धे	प्रतिनिवर्त्तय	
सर्व - - वरण	विशुद्धे	प्रतिनिवर्त्तय
薩囉囉囉擎	尾秫第 ^引	鉢羅春底你蔑多 ^上 野
सर्व - - वरण	विशुद्धे	प्रतिनिवर्त्तय
सर्वकर्मावरण	विशुद्धे	प्रतिनिवर्त्तय
薩哩囉葛哩摩囉擎 尾成提	鉢羅帝你囉哩多野	
-----	आयु - शुद्धे	समया - - - धि-
-----	आयु - शुद्धे	समया - - - धि-
-----	阿 ^齊 庚秫第 ^引	三麼夜 - - 地
-----	आयु - शुद्धे	समय - - - धि-
मम	आयुर्विशुद्धे	महासमयाधिष्ठानाधि-
摩摩	阿欲哩尾成提	摩賀三摩野提瑟姹那提

ष्ठिते	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
ष्ठिते	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
□ □ □	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
ष्ठिति	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
ष्ठिते श्रौं मुनि मुनि महामुनि विमुनि विमुनि					
瑟耻帝 哘 母你 母你 摩賀母你 尾母你 尾母你					
मणि ५ महामणि	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
मणि मणि	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
麼掯 麼掯	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
मणि मणि	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
महाविमुनि मति मति महामति ममति महा-					
摩賀尾母你 末底 未底 摩賀末底 摩摩底 摩賀					
तथता भूतकोटिपरिशुद्धे	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
तथता भूतकोटिपरिशुद्धे	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
□ □ □ 部多旬置跛哩秣第	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
तथात भूतकटिपरिशुद्धे	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
ममति सुमति तथात भूतकोटिपरिशुद्धे					
摩摩底 蘇摩底 恒闡多 普多酤胝鉢哩戍提					
विस्फुटबुङ्गिशुद्धे जय २ विजय	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
विस्फुटबधिशुद्धे जाय जाय विजाय	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
□ □ □ □ □ □ □ □ □ 慧野	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
विस्फुटबधि शुद्धे जय जय विजय	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -
विस्फुटबुङ्गे शुद्धे श्रौं हे हे जय जय विजय					
尾塞普吒沒提 成提 哘 係 係 慧野 慧野 尾慧野					

२	सर	५	--	--	--
विजाय	सर	स्मर	--	--	--
尾惹野	娑麼呑囉	娑麼口	--	--	--
विजय	स्मर	स्मर	--	--	--
विजय	स्मर	स्मर	स्फर	स्फर	स्फरय
尾惹野	三摩囉	三摩囉	颯頗囉	颯頗囉	颯頗囉野

--	सर्वबुद्धा	--	धिष्ठित	--
--	सर्वबुद्धा	--	धिष्ठिति	--
--	□ □ □ □	□ □ □ □		-
--	सर्वबुद्धा	--	धिष्ठिति	-
स्फरय	सर्वबुद्धाधिष्ठानाधिष्ठिति			ओँ
颯頗囉野	薩哩嚕沒駛提瑟姹那提瑟耻帝			唵

शुद्धे	--	वज्री	--	--
--	--	वज्रे	वज्रे	--
--	--	□ □ □	嚕日隸 奇	--
शुद्धे	--	वज्रि	वज्र	--
शुद्धे	शुद्धे	वज्रे	वज्रे	महावज्रे
成提	成提	嚕爾哩	嚕爾哩	摩賀嚕爾哩
--		वज्रागर्भे	--	--
--		वज्रगर्भे	--	--
--		嚕日羅呑蘖陞	--	--
--		--	--	--
सुवज्रे		वज्रगर्भेजय		गर्भेविजय
蘇嚕爾哩		嚕惹囉詭哩	毗惹野	詭哩毗惹野

गर्भे वज्जल

諦哩毗嚕惹羅入嚕羅

गर्भे-

गर्भे वज्रोभव

諦哩毗嚕惹嚕捺婆尾

वज्जं

वज्जा

॒ निरुप्ति लक्षण

वज्जं

वज्जसंभवे

॒ निरुप्ति लक्षण

वज्जे

॒ निरुप्ति लक्षण

वज्जे

॒ निरुप्ति लक्षण

णिवज्जं

॒ निरुप्ति लक्षण

भवतु

मम

शरीरं

सर्वसत्त्वानां

च काय-

भवतु

मम

सर्वसत्त्वानां

च काय

□ □ □

□ □

॒ निरुप्ति लक्षण

॒ निरुप्ति लक्षण

भवतु

मम

सर्वसत्त्वानां

च काय

भवन्तु

मम

शरीरं

सर्वसत्त्वानां

काय

॒ निरुप्ति लक्षण

परिविशुद्धे

- - -

सर्वगति-

- - विशुद्धे

- - -

सर्वग(ति-

- - 尾秣第

- - -

॒ निरुप्ति लक्षण

- - विशुद्धे

- - -

- - -

परिशुद्धेश्चर्भवन्तु

मे सङ्ग

सर्वगति-

鉢哩戍提室左哩婆挽覩

ल्ल

॒ निरुप्ति लक्षण

薩捺

॒ निरुप्ति लक्षण

॒ निरुप्ति लक्षण

परिशुद्धे -	सर्वतथागतश्च मे	सम-
परिशुद्धे -	सर्वत)थागत -	समा-
跋哩 □ □ -	□ □ □ 他 ^考 蘖 多 -	三去 麽 贰
- - - - -	सर्वतथागत -	सम-
परिशुद्धिश्च	सर्वतथागतश्च	सम-
鉢哩 戒 提 室 左	薩哩囉怛訥 誠 多 室 左	薩摩

श सयंतो सर्वतथगतासमश्च साधिष्ठिते	बुद्धि ५
श साधिष्ठिते	बु(द्धि बुद्धि
濕囉 ^音	娑他瑟□帝 ^引 □ □ □ □
श साधिष्ठिति	बुद्धि बुद्धि
श सयन्तु	बुद्धि बुद्धि
設囉	薩演覩 没亭夜 没亭夜

विबुद्धि २	बोधय २	विबोधय ५
- - - - -	बोद्धाय बोद्धाय)	- - - - -
- - - - -	□ □ □ □ □	- - - - -
- - - - -	बोद्धाय बोद्धाय	- - - - -
सिध्य सिध्य	बोधय बोधय	विबोधय विबोधय
悉亭夜 悉亭夜	冒駄野 冒駄野	尾冒駄野 尾冒駄野

मोचय मोचय	विमोचय	विमोचय	शोधय शोधय
謨左野 謨左野	尾謨左野	尾謨左野	輸駄野 輸駄野

विशेधय	विशेधय	समन्त	मोचय	मोचय
尾輸駄野	尾輸駄野	三滿多	謨左野	謨左野
समन्ता	परिशुद्धे		सर्वतथागता	--
समन्त	परिशुद्धे		सर्व(तथागत	--
三去滿多	跋哩秣口		薩嚩□□□□	--
समात	परिशुद्धे		सर्वतथागत	--
समन्तरश्मपरिशुद्धे			सर्वतथागत	मम
三滿多囉濕彌鉢哩成提		薩哩嚩怛伐誠多	摩摩	
हृदयाधिष्ठानाधिष्ठिते				--
-----धिष्ठिते)				--
-----□□□□				--
-----धिष्ठानाधिष्ठित				--
हृदयाधिष्ठानाधिष्ठिते		ओँ मुद्रे	मुद्रे	
紇哩捺野提瑟姹那提瑟耻帝		唵 母捺哩	母捺哩	
महामुद्रे		स्वाहा ५	आर्य उ-	
महामुद्रे		स्वाहा	--	
麼賀引口捺隸倉		娑嚩倉賀	--	
महामुद्रे		स्वाहा ॥	--	
महामुद्रे	मन्त्रपदे	स्वाहा	आर्यो-	
摩賀母捺囉	滿怛囉鉢禰	莎賀	阿哩瑜	

ष्णीषविजय

नम धारणि

— — —

— — —

— — —

— — —

ष्णीषविजय

नाम धारणी

महामुद्रे

瑟膩沙尾惹野

那摩 陀羅尼

摩賀母捺哩

समप्रं



— — —

— — —

— — —

समप्रा

薩摩鉢多

उपभिष्ठुसग्रतथवन्दलिखं¹

¹ This line is given in the Asakusa text only, and probably contains the name of the writer.

LIST OF DOCUMENTS MENTIONED IN THE
PRECEDING PAGES.

**1. TEXT OF THE PRAGÑÂ-PÂRAMITÂ-HRIDAYA-SÛTRA AND
THE USHNÎSHA-VIGAYA-DHÂRANÎ.**

- No. 1. Photograph of the palm-leaves of Hôriuzi.
- „ 2. Copy in the Asharagio. See Catal. Bodl. Japan., No. 46 a.
- „ 3. Facsimile sent by H. E. Iwakura. See ditto, No. 45 b.
- „ 4. Photograph of Ziogon's copy.
- „ 5. Old text of Hridaya-sûtra only, in } Sent by Mr. Ishikawa, now
Hôkiô's book. } belonging to Prof. M. M.
- „ 6. Corrected text, in ditto.
- „ 7. Text in Hôgo's book. See Catal. Bodl. Japan., No. 37.
- „ 8. Copy of the Hridaya-sûtra, sent by Mr. Satow. See Catal.,
No. 61.
- „ 9. Copy of the Hridaya-sûtra and the Dhâranî, sent by H. E.
Iwakura. See Catal., No. 62.

N.B. The last two copies do not seem to have been made directly from the palm-leaves.

- No. 10. Copy of both texts, sent by Kanematsu and Ôta. See Catal.
Bodl. Japan., No. 63 a, b.

This copy was made by K. and Ô. with the help of Ziogon's copy, and after consulting the palm-leaves. See Introduction to the Vagra-kkhedikâ, p. 5.

**2. CHINESE TRANSLATIONS OF THE SHORTER TEXT OF THE
PRAGÑÂ-PÂRAMITÂ-HRIDAYA-SÛTRA.**

- 1. A.D. 400, by Kumâragîva, in Cat. of Buddh. Tripitaka, by B.N., No. 19.
- 2. „ 649, by Hiouen-thsang, ibid., No. 20.

(The shorter text is said to have been brought to Japan in A.D. 609.)

3. CHINESE TRANSLATIONS OF THE FULLER TEXT.

- 1. A.D. 785-810, by Pragña. Not found in the India Office Collection.
- 2. „ 980-1000, by Sh'-hu (Dânâpâla?), Cat. Buddh. Trip., No. 935.
(The fuller text is said to have been brought to Japan about A.D. 850.)

V.

THE TWO TEXTS OF THE PRAGÑÂ-PÂRAMITÂ-
HRIDAYA-SÛTRA.

Although the interest of the documents published in the preceding pages is purely archæological, and, to a certain extent, historical, it may be useful to add here a translation of the two texts, the smaller and larger, of the Pragñâ-pâramitâ-hridaya-sûtra. The smaller is an abstract of the larger, but even the larger text is only a very short epitome of the doctrines developed in the Pragñâpâramitâ, and therefore hardly to be rendered intelligible by means of a translation.

PRAGÑÂ - PÂRAMITÂ - HRIDAYA - SÛTRA.

SHORTER TEXT RESTORED.

॥ नमः सर्वज्ञाय ॥

आर्यावलोकितेश्वरबोधिस-
त्वे गंभीरायां प्रज्ञापारमितायां
चर्या चरमाणो अवलोकयति
स्म । पञ्च स्कंधाः तांश्च स्वभा-
वशून्यान्पश्यति स्म ।

इह शारिपुत्र रूपं शून्यता
शून्यतैव रूपं रूपान् पृथक्
शून्यता शून्यताया न पृथग्यूपं
यदूपं सा शून्यता या शून्यता
तदूपं ।

Adoration to the Omniscient !

The venerable Bodhisattva Avolokitesvara, performing his study in the deep Pragñâpâramitâ (perfection of wisdom), thought thus : ‘There are the five Skandhas, and these he considered as by their nature empty (phenomenal).’

‘O Sâriputra,’ he said, ‘form here is emptiness, and emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form.’

एवमेव वेदनासंज्ञासंस्कार-
विज्ञानानि ।

इह शारिपुत्र सर्वधर्माः पू-
न्यतालक्षणा अनुत्पन्ना अनि-
रुद्धा अमला न विमला नोना
न परिपूर्णाः । तस्माच्छारिपुत्र
शून्यतायां न रूपं न वेदना न
संज्ञा न संस्कारा न विज्ञानानि ।
न चक्षुः श्रोत्रघ्राणजिह्वाकाय-
मनांसि । न रूपशब्दगंधरस-
स्पष्टव्यधर्माः ।

न चक्षुर्धातुर्यावच्च मनोधातुः ।

न विद्या नाविद्या न वि-
द्याक्षयो नाविद्याक्षयो यावच्च
जरामरणं न जरामरणक्षयो
न दुःखसमुदयनिरोधमार्गा न
ज्ञानं न प्राप्नित्वं ।

‘The same applies to perception, name, conception, and knowledge.’

‘Here, O Sâriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, O Sâriputra, in this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, ear, nose, tongue, body, mind. No form, sound, smell, taste, touch, objects.’

‘There is no eye,’ etc., till we come to ‘there is no mind.’

(What is left out here are the eighteen Dhâtus or aggregates, viz. eye, form, vision ; ear, sound, hearing ; nose, odour, smelling ; tongue, flavour, tasting ; body, touch, feeling ; mind, objects, thought.)

‘There is no knowledge, no ignorance, no destruction of knowledge, no destruction of ignorance,’ etc., till we come to ‘there is no decay and death, no destruction of decay and death; there are not (the four truths, viz. that there) is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining (of Nirvâna).’

बोधिसत्त्वस्य प्रज्ञापारमि-
तामाश्रित्य विहरति चिन्ताव-
रणः । चिन्तावरणनास्तित्वादत्त-
स्तो विपर्यासातिक्रांतो निष्ठ-
निर्वाणः ।

अध्यव्यवस्थिताः सर्वबुद्धाः प्र-
ज्ञापारमितामाश्रित्यानुत्तरां स-
म्यक्संबोधिमभिसंबुद्धाः ।

तस्माज्ज्ञातयो प्रज्ञापारमि-
तामहामंचो महाविद्यामंचो
ऽनुत्तरमंचोऽसमसममंचः सर्व-
दुःखप्रशमनः सत्यममिथ्यत्वात्
प्रज्ञापारमितायामुक्तो मंचः ।
तद्यथा गते गते पारगते पार-
संगते बोधि स्वाहा ।

॥ इति प्रज्ञापारमिताहृदयं
समाप्तं ॥

‘A man who has approached the Pragñâpâramitâ of the Bodhisattva dwells enveloped in consciousness¹. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvâna.’

‘All Buddhas of the past, present, and future, after approaching the Pragñâpâramitâ, have awoke to the highest perfect knowledge.’

‘Therefore one ought to know the great verse of the Pragñâpâramitâ, the verse of the great wisdom, the unsurpassed verse, the peerless verse, which appeases all pain—it is truth, because it is not false—the verse proclaimed in the Pragñâpâramitâ : O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svâhâ!’

Thus ends the heart of the
Pragñâpâramitâ.

¹ See Childers, s. v. *kittam*.

PRAGÑÂ-PÂRAMITÂ-HRIDAYA-SÛTRA.

LARGER TEXT RESTORED.

A copy of this fuller text was sent to me from Japan by two young priests, Kanematsu and Ôta (see *Anecdota Oxoniensia*, Aryan Series, vol. i, part i, pp. 6-7), and received at Oxford the 7th of October, 1880. It is the copy of a copy, preserved at a large monastery, generally called Hasedera, of the Shingon sect at Hase in Yamato, and contains, besides the text, a Chinese translation and transliteration made, during the Thang dynasty, by an Indian priest, called Pragñâ, of Kipin or Cabul, who also translated a chapter of the *Buddhâvatamsakavaipulyasûtra*, A.D. 796-798. The original is believed to have been brought from China by a Japanese priest, Yeun, one of the ten great disciples of Kukai (died A.D. 835), the founder of the Shingon sect in Japan, and was preserved among the treasures in a monastery called Shio *kiin*, on the mountain Kôya, in the province of Kii. The copy is now deposited in the Bodleian Library; see Cat. Bodl. Japan., No. 63. I quote it as J.

Nearly the same text is also to be found in the 'Chinese Collection of Sanskrit Texts,' under the title of *Âryapañkavimsatikâ-Bhagavati-Pragñâpâramitâhridayam*. I quote it as W.

॥ नमः सर्वज्ञाय ॥

एवं मया श्रुतं । एकस्मिन्समये भगवान्नाजगृहे विहरति स्म
गृध्रकूटे पर्वते महता भिष्टुसंघेन सार्धं महता च बोधिसत्त्वं संघेन ।
तेन^२ खलु समयेन भगवान्गंभीरावसंबोधं नाम समाधिं समापन्नः ।
तेन च समयेनार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वो^४ गंभी-
रायां प्रज्ञापारमितायां चर्यो चरमाण एवं व्यवलोकयति स्म ।
५ पंच स्कंधास्तांश्च स्वभावशून्यं व्यवलोकयति ।^६ अथायुष्माञ्छा-

^१ गणेन W.^२ पुनः W.^३ बोधनमसमधिं J. गंभीरावभासं नाम

पर्मपर्यायं भाषित्वा समधिं W.

^४ गंभीरावभासं नाम धर्मपर्यायं च्यवं W.^५ From पंच

to क्रयति left out in W.

^६ अथ खल्वा° W.

रिपुचो वुद्धानुभावेनार्यावलोकितेश्वरं बोधिसत्त्वमेतद्वोचत् ।
 यः² कश्चिक्तुलपुचो³ गंभीरायां प्रज्ञापारमित्तायां चर्या चर्तुकामः
 कथं शिद्धितव्यः । एवमुक्त आर्यावलोकितेश्वरो बोधिसत्त्वो
 महासत्त्व आयुष्मतं शारिपुत्रमेतद्वोचत् ।⁵ यः कश्चिच्छारिपुत्र
 कुलपुचो वा कुलदुहिता वा⁶ गंभीरायां प्रज्ञापारमित्तायां चर्या⁷
 चर्तुकामस्तेनैव⁸ व्यवलोकयितव्यं । पञ्च⁹ स्तंधास्तांश्च स्वभाव-
 शून्यान्समनुपश्यति स्म ।¹⁰ रूपं शून्यता शून्यतैव रूपं । रूपान्न
 पृथक् शून्यता शून्यताया न पृथग्यूपं । यदूपं सा शून्यता या शून्यता
 तदूपं । एवं वेदनासंज्ञासंस्कारविज्ञानानि च शून्यता¹¹ । एवं
 शारिपुत्र सर्वधर्मा¹² शून्यतालक्षणा¹³ अनुत्पन्ना अनिरुद्धा अम-
 ला विमला अनुना¹⁴ असंपूर्णाः । तस्मात्तर्हि शारिपुत्र शून्यतायां
 न रूपं न वेदना न संज्ञा न संस्कारा न विज्ञानं । न चक्षुर्न
 ओचं न ग्राणं न जिह्वा न कायो न मनो न रूपं न शब्दो न
 गंधो न रसो न¹⁵ स्पृष्टव्यं न धर्माः । न चक्षुर्धातुर्यावन्न¹⁶ मनोधा-
 तुर्न धर्मधातुर्न मनोविज्ञानधातुः ॥ न विद्या नाविद्या न स्त्रयो

¹ W. adds महासत्त्वं. ² यत्क० W. ³ चो वा कुलदुहिता वास्यां गं० W. ⁴ ताया
 चर्तुकमस्तेन कथं शिद्धितव्यं W. ⁵ यत्क० W. ⁶ वास्यां गंभीरायां W. ⁷ Deest in W.
⁸ शिद्धितव्यं यदुत् W. ⁹ पञ्च स्तंधाः स्वभावशून्याः कथं पञ्च कंधाः स्वभावशून्याः W.
¹⁰ रूपमेव शून्यता शून्यतैव रूपं । न रूपं पृथक् शून्यतायाः नार्य शून्यता पृथग्यूपात् एवं W.
¹¹ च शून्यता deest in W. ¹² स्वभावशू० W. ¹³ अज्ञाता अनु० W. ¹⁴ अनोना J.
¹⁵ न स्पृष्टव्यं न धर्माः W. न स्पृष्टव्यं न धर्म J. ¹⁶ Instead of यावन्न मनोधातुर्न
 (धर्मधातुर्न left out in J.) मनोविज्ञानधातुः W. writes out the whole list of Dhātus, viz.
 न चक्षुर्धातुर्न रूपधातुर्न चार्याविज्ञानधातुः । न ओचधातुर्न शब्दधातुर्न ओचविज्ञानधातुः । न
 प्राणधातुर्न गंधधातुर्न प्राणविज्ञानधातुः । न जिह्वाधातुर्न रसधातुर्न जिह्वाविज्ञानधातुः । न काय-
 धातुर्न स्पृष्टव्यधातुर्न कायविज्ञानधातुः । न मनोधातुर्न धर्मधातुर्न मनोविज्ञानधातुः ।

यावन्न जरामरणं न जरामरणश्चयः । न दुःखसमुदयनिरो-
धमार्गा

From here the text in W. differs so much from J. that it will be better to print them separately :

J.

न ज्ञानं न प्रा-
प्तिर्नाप्राप्तिः । तस्माच्छारिपुच्च
अप्राप्तिवेन बोधिसत्त्वानां प्र-
ज्ञापारमितामाश्रित्य विहरति
चित्तावरणः।चित्तावरणनास्ति-
त्वादत्त्वात् विपर्यासातिक्रान्तो
निष्ठनिर्वाणः । अध्वव्यस्थिता
सर्वबुद्धाःप्रज्ञापारमितामाश्रि-
त्यानुत्तरां सम्यक्संबोधिभि-
संबुद्धाः । तस्माज्ज्ञातव्यः प्रज्ञा-
पारमितामहामंचो महाविद्या-
मंचोऽनुत्तरमंचोऽसमसममंचः
सर्वदुःखप्रशमनमंचःसत्यमभि-
थ्यत्वात् प्रज्ञापारमितायामुक्तो
मंचः । तद्यथा । गते गते पार-
गते पारसंगते बोधि स्वाहा ॥

एवं शारिपुत्र गंभीरायां प्र-
ज्ञापारमितायां चर्यायां शिक्षि-

W.

न रूपं न ज्ञानं न प्रा-
प्तिर्नाप्राप्तिः । तस्मात्तर्हि शा-
रिपुच्च अप्राप्तिताप्राप्तिर्यावव-
त्प्रज्ञापारमितामाश्रित्य विह-
रंश्चित्तालंबनं नास्तित्वादत्त्वात्
विपर्यासातिक्रान्तो निष्ठानि-
र्वाणं प्रभृति । अध्वव्यवस्थितैर-
पि सम्यक्संबुद्धैः प्रज्ञापारमि-
तामाश्रित्यानुत्तरा सम्यक्संबो-
धिः प्राप्ता । एतस्माज्ज्ञातव्यः
प्रज्ञापारमितामंचो विद्यामंचो
ऽनुत्तरो मंचः सर्वदुःखप्रशमनो
मंचः सम्यक्कं न मिथ्यात्वं प्र-
ज्ञापारमितायुक्तो मंचः । तद्य-
था । गते गते पारगते पारसं-
गते बोधि स्वाहा ॥

एवं शारिपुत्र बोधिसत्त्वेन म-
हासत्वेन प्रज्ञापारमितायां शि-

तत्वं बोधिसत्त्वेन । अथ खलु भगवान् तस्मात्समाधेव्युत्था-
यार्यावलोकितेश्वरस्य बोधि-
सत्त्वस्य साधुकारमदात् । साधु
साधु कुलपुच एवमेतत्कुल-
पुच । एवमेतत्रभीरायां प्र-
ज्ञापारमितायां चर्ये चर्तव्यं
यथा त्वया निर्दिष्टमनुमोद्यते
तथागतैरहंडिः¹ । इदमवोचञ्ज-
गवानानंदमना आयुष्माञ्छा-
रिपुच आर्यावलोकितेश्वरश्च
बोधिसत्त्वः सा च सर्वावती प-
र्षत्सदेवमानुषासुरगंधर्वश्च लो-
को भगवतो भाषितमध्यनंदन्
इति प्रज्ञापारमिताहृदयसूचं
समाप्तं ॥

स्थितव्यं । अथ खलु भगवां-
स्तस्यां वेलायां तस्मात्समाधे-
व्युत्थायावलोकितेश्वराय बो-
धिसत्त्वाय महासत्त्वाय साधु-
कारमदात् । साधु साधु कुलपुच
एवमेतत्कुलपुच एवमेतत् । एव-
मेवैषा प्रज्ञापारमिता यथा त्व-
या निर्दिष्टानुमोद्यते सर्वतथा-
गतैरहंडिः सम्यक्संबुद्धिः । इद-
मवोचञ्जगवानान्नमना आर्या-
वलोकितेश्वरो बोधिसत्त्वो म-
हासत्त्वस्ते च भिक्षवस्ते च बो-
धिसत्त्वा महासत्त्वाः स च सर्वा-
वती पर्षत्सदेवमानुषासुरगरु-
डगंधर्वश्च लोको भगवतो भा-
षितमध्यनंदन्निति ॥ आर्यपंचा-
विंशतिका भगवती प्रज्ञापार-
मिताहृदयं ॥

¹ अनुमोद्य तथागते कृतिः J.

TRANSLATION OF THE LARGER PRAGÑÂPÂRAMITÂ.

Adoration to the Omniscient!

This I heard. At one time the Bhagavat dwelt at Râgagrîha, on the hill Gridhrakûra, together with a large number of Bhikshus and a large number of Bodhisattvas.

At that time the Bhagavat was absorbed in a meditation, called Gam-bhîrâvasambodha. And at the same time the great Bodhisattva Âryâ-valokitesvara, performing his study in the deep Pragñâpâramitâ, thought thus: 'There are the five Skandhas, and those he considered as something by their nature empty.'

Then the venerable Sâriputra, through Buddha's power, thus spoke to the Bodhisattva Âryâvalokitesvara: 'If the son or daughter of a family wishes to perform the study in the deep Pragñâpâramitâ, how is he to be taught?'

On this the great Bodhisattva Âryâvalokitesvara thus spoke to the venerable Sâriputra: 'If the son or daughter of a family wish to perform the study in the deep Pragñâpâramitâ, he must think thus:

There are five Skandhas, and these he considered as by their nature empty. Form is emptiness, and emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form. Thus perception, name, conception, and knowledge also are emptiness. Thus, O Sâriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, O Sâriputra, here in this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, ear, nose, tongue, body, and mind. No form, sound, smell, taste, touch, and objects. There is no eye, etc., till we come to there is no mind, no objects, no mind-knowledge. There is no knowledge, no ignorance, no destruction (of ignorance), till we come to there is no decay and death, no destruction of decay and death; there are not (the four truths, viz.) that there is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining, no not-

obtaining of Nirvâna. Therefore, O Sâriputra, as there is no obtaining (of Nirvâna), a man who has approached the Pragñâpâramitâ of the Bodhisattvas, dwells (for a time) enveloped in consciousness. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvâna.

All Buddhas of the past, present, and future, after approaching the Pragñâpâramitâ, have awoke to the highest perfect knowledge.

Therefore we ought to know the great verse of the Pragñâpâramitâ, the verse of the great wisdom, the unsurpassed verse, the verse which appeases all pain—it is truth, because it is not false¹—the verse proclaimed in the Pragñâpâramitâ²: “O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svâhâ!”

Thus, O Sâriputra, should a Bodhisattva teach in the study of the deep Pragñâpâramitâ.”

Then when the Bhagavat had risen from that meditation, he gave his approval to the venerable Bodhisattva Avalokitesvara, saying, ‘Well done, well done, noble son! So it is, noble son. So indeed must this study of the deep Pragñâpâramitâ be performed. As it has been described by thee, it is applauded by Arhat Tathâgatas.’ Thus spake Bhagavat with joyful mind. And the venerable Sâriputra, and the honourable Bodhisattva Avalokitesvara, and the whole assembly, and the world of gods, men, demons, and fairies praised the speech of the Bhagavat.

Here ends the Pragñâpâramitâhridayasûtra.

The teaching of the Pragñâpâramitâ, as here epitomised, can only be understood in connection with the ordinary teaching of Buddhism. If literally translated, it seems often utterly unmeaning. But it is in reality but one of the many attempts in philosophy to express the purely phenomenal or unreal character of all human knowledge. Kant, literally translated into Sanskrit, would be as unmeaning to Buddhist Bodhisattvas as the Pragñâpâramitâ, turned into English, is to us.

The text begins with denying the reality of the Skandhas. Skandha is a name which has perplexed both the followers and the students of Buddhism. It is, I think, best explained by râsi³, collection, but I

¹ It is truth, not falsehood, W.

² Fit for obtaining Pragñâpâramitâ, W.

³ Burnouf, Introduction, p. 512.

believe in our modern way of thinking and speaking, a collective or abstract suffix, or a simple plural termination, would express it more correctly when it is used in such compounds as rûpa-skandha, vedanâ-skandha, samgñâ-skandha, samskâra-skandha, vigñâna-skandha. These five skandhas constitute what we should call the consciousness of an intelligent subject, because an intelligent subject presupposes for its very existence five things, viz. (1) forms or diversities that can be perceived, (2) every kind of perception, (3) every kind of name, (4) every kind of concept, (5) every kind of knowledge. Almost every writer on Buddhism has given his own interpretation of these terms. To my mind they are nothing but the essential conditions of consciousness and knowledge. There can be no conscious knowledge without rûpa, i.e. forms, or objects differing from each other, and capable of becoming the objects of perception. These rûpas are generally reckoned as twenty-eight, such as earth, water, fire, air; eye, ear, nose, tongue, body; colour, sound, scent, flavour; female sex, male sex, vital force, heart, gesture, speech, ether; lightness, softness, pliability, accumulation, extension, decay, impermanence, material food. Altogether the rûpas may be said to constitute the external or objective world, including the organised body of man.

On the other side we have Vedanâ, sensuous perception, followed by samgñâ, the process of naming ($\lambda\circ\gamma\circ\sigma$). This again is the condition sine qua non of samskâra, concepts, and from them arises vigñâna, knowledge. Sometimes these four conditions are comprehended under the name of nâma, name, $\lambda\circ\gamma\circ\sigma$; and Nâma-rûpa thus becomes a term, designating the conscious individual, consisting as we should say of body and mind, or of objective impressions and subjective apprehension.

All this which represents the result of Buddhist psychological thought, is here declared to be sūnya, empty, conditioned, relative, phenomenal. All things, as known to us, all dharmas, are, according to the Pragñâpâramitâ, not real in the highest sense, but phenomenal only, subjective, temporal, and passing away.

The lists of these psychological terms are so well known in Buddhist literature that, in order to avoid constant repetition, we often find the expression yâvat, i.e. from this till we come to that. So when the Dhâtus or the elements constituting sight, etc., come to be mentioned, one text says, 'Not the Eye-dhâtu, i.e. there is no eye-element, till we

come to there is no mind-element.' The other text (W.) gives the whole list. I had to insert *na dharmadhâtuḥ*, because between *manodhâtuḥ*, the whole of the mind, and *manovigñânahâtuḥ*, the whole of the knowledge gained by the mind, the writer must have left out *dharmadhâtuḥ*, i. e. the whole of the individual objects cognisable by the mind. What follows afterwards refers to the well-known *pratîtyasamutpâda*, the chain of causation which exists in the world, and which it is the object of Buddha's teaching to stop. Here too almost every scholar has proposed a new interpretation. If I add my own, it is only as a contribution to a subject which is as yet far from being fully understood. The chain of causes begins in Buddhism, as in the Upanishads, with—

- (1) *Avidyâ*, ignorance. From it arise
- (2) *Samskâra*, concepts or ideas. From them arises
- (3) *Nâmarûpa*, the subject-object, as explained before, i. e. *rûpa*, objects; *vedanâ*, perception; *samgñâ*, naming; *vigñâna*, knowing. This is manifested in
- (4) *Shaḍayatana*, the six organs of sense, eye, ear, nose, tongue, body, and manas, the common sensory. These being there, there is the possibility of
- (5) *Sparsa*, contact between subject and object. From that springs
- (6) *Trishnâ*, thirst, desire. From this
- (7) *Upâdâna*, a laying hold of, appropriating, clinging to things, which produces
- (8) *Bhava*, being, existence, subjective relation to objective things. This takes the form of
- (9) *Gâti*, birth, which is invariably followed by
- (10) *Garâmarâza*, decay and death, and all the evils of life, i. e. *du/kha*, pain, which, according to Brâhmans as well as Buddhists, is the cause of all philosophy.

The *Pragñâpâramitâ* teaches that this chain of causes is empty or apparent only, that there is no such thing as real *Avidyâ*, ignorance, and, as it adds, no *vidyâ* either, therefore also no destruction of *avidyâ*, which is the aim of Buddha's philosophy. This negation of the ten causes and effects is then supposed to be carried on till we come to the tenth, viz. there is not really decay and death, and therefore no destruction of decay and death.

Next follows a negation of the four great truths of Buddhism, viz. that

there exists pain, as the result of the ten causes, that there is a cause for such pain, that the cause of it can be stopped, and that Buddha has pointed out the way to stop it. These four truths constitute knowledge, and lead to Nirvâna; but, according to the Pragñâpâramitâ, there is again no such knowledge, and no such obtaining or not-obtaining of Nirvâna. And as that is so, a man should draw near to Pragñâpâramitâ, and would then be *kittâvaraṇa*. This is rendered by the Chinese translators as 'without obstacles arising from thought or consciousness,' i. e. *kitta-avaranaḥ*. This may be right, but we may also take it as *kitta-avaranaḥ*, 'enveloped in thoughts and sorrows,' because the text goes on to say, that when this envelopment too has been perceived to be nothing, final, firm, real Nirvâna is obtained, such as the Pragñâpâramitâ alone can give.

APPENDIX,
PALAEOGRAPHICAL REMARKS
ON THE
HORIUZI PALM-LEAF MSS.,
BY G. BÜHLER.

PALAEOGRAPHICAL REMARKS ON THE HORIUZI PALM-LEAF MSS.

I.

PROFESSOR Max Müller's discovery of the Horiuzi palm-leaves and the acquisition of trustworthy facsimiles of these documents, which we owe to his sagacity and untiring energy, are events the importance of which for Indian palaeography cannot be estimated too highly. In the first place, the mere fact of their existence puts an end to the doubts and misgivings, entertained by some of the most distinguished Sanskritists, regarding the age of the palm-leaf MSS. found during the last ten years in Nepál and in Western India. Owing to the curse of uncertainty which seems to attach to most historical and literary documents, purely Indian, the possibility, at least, of doubting the age of the palm-leaves, discovered in India, could hitherto not be denied, in spite of the dates which their colophons very frequently exhibit. The objection, raised by Professor A. Weber and Dr. Burnell, that the dates might have been copied from more ancient originals, and that in some cases the fresh look of the palm-leaves favoured such a supposition, was, though not unanswerable, yet sufficiently plausible to remove the manuscripts from the class of the *δημολογούμενα*, and to place them in that of the *ἀντιλεγόμενα*. It was, indeed, possible to answer, as has been ably done by Mr. C. Bendall in his palaeographical introduction to the Catalogue of the Cambridge Collection¹, that the climate of the places where the finds were made, the tradition and the circumstances of the country, the correctness of the historical and astronomical statements contained in the MSS., and the chain of palaeographical and monumental evidence made their genuineness exceedingly probable. But there was not a single one among them regarding which one could say that its age was guaranteed by trustworthy external evidence, and, therefore, absolutely unassailable. This is the point in which the Horiuzi palm-leaves, though undated, are so much superior to all similar documents, and through which they gain a paramount importance for

¹ Catalogue of Buddhist Sanskrit Manuscripts, p. xvii ff.

the palaeographist. In their case we can say with full confidence¹, 'We have good evidence, showing that these leaves were brought to Japan in 609 A.D., and that they came from China. It is further probable that in China they belonged to the monk Yashi, who died in 577 A.D., and before him to Bodhidharma, who emigrated from India to China in 520 A.D.' Leaving all probabilities aside, it is certain that this MS., which evidently has been written by an Indian scribe, cannot date later than the first half of the sixth century A.D. As it is thus proved that a palm-leaf MS. has lasted more than thirteen hundred years, and, in spite of its transmission from India to China, and from China to Japan, has remained in a very fair condition, and is for the greater part legible, it is no longer reasonable to entertain on general grounds misgivings regarding the age of the Nepâlese Bauddha and the Western India *Gaina* MSS., the earliest of which are dated from three to five centuries later. The force of this argument becomes even stronger, if it is taken into consideration that the MSS., belonging to the last two classes, were mostly kept in or near the places where they were written, and frequently left untouched for centuries, as well as that the climate of Nepâl and of the dry plain of Western India is more favourable to the preservation of such documents than that of Japan.

Important as is the service thus rendered to us by the Horiuзи palm-leaves, they yield, on closer examination, still more valuable archaeological and palaeographical results. First, they show that the writing materials were exactly the same as those employed later by the Bauddhas and *Gainas*, and that the technical contrivances used by the writer, and his method in forming the letters, partly resemble those still in use among the Indian Lekhakas. Secondly, they prove that in the first half of the sixth century a perfectly developed literary or cursive alphabet was used in Central India, the characters of which are, with the exception of very few letters, identical with those of the most ancient palm-leaf MSS. from Nepâl, while they differ from those of the cognate contemporaneous inscriptions, found in the same parts of India. Where they do not agree with the latter, they mostly show more advanced or more strongly modified forms, which in their turn appear in the inscriptions about two hundred years later, i.e. in the eighth century. Hence it is evident that in this case, at least, we have to reject the

¹ See Professor Max Müller's Letter, printed in the Transactions of the Sixth International Congress of Orientalists at Leiden, pp. 124-128.

commonly received theory¹, according to which the modifications of the characters, used in inscriptions, present a faithful view of the history of the Indian alphabet, and in particular give an ocular demonstration of the gradual development of the literary alphabets. On the contrary it is plain that in this case the characters of the official documents lagged behind those employed for literary purposes, and that they were gradually modified through the influence of the latter. The lesson, taught us by the Horiuzi palm-leaves, fully agrees with the precisely similar conclusions, drawn by Professor Dowson, Dr. Burgess, myself, and others from the simultaneous occurrence of archaic and modern-looking letters on a number of copper-plate grants from Gugarât², and a comparison of the current handwriting, used on the latter, with the characters of the palm-leaves makes it highly probable that, as early as the beginning of the sixth century, two somewhat differing literary alphabets existed in the northern half of India. These results, which might be further confirmed and expanded by a correct interpretation of certain passages from various ancient works enumerating the names of a great number of Indian alphabets, will force the Indian palaeographists to modify their method of investigation which hitherto was based exclusively on a comparison of the epigraphic alphabets, and henceforth to pay greater regard to those used for literary purposes. In order to make these various points clearer, it will be advisable to subject the Horiuzi MS. to a close and detailed examination, and to compare its letters with those of other old MSS., and of the allied inscriptions.

II.

According to the facsimile the Horiuzi palm-leaves measure each eleven inches and a half, while their breadth slightly differs. The second (B) is nearly two inches broad. The left half of the first (A) has the same size, but its right half gradually tapers off towards the end, where it measures only one inch and three quarters. The inequality is due to the peeling off of a strip at the lower end, which must have occurred when the leaf was trimmed and prepared for use, because the

¹ This theory is worked out fully, and with seeming success, in Dr. Burnell's Elements of South-Indian Palaeography, the standard work on Indian epigraphy.

² Journ. Roy. As. Soc., New Series, IV, 265-266; Ind. Ant., V, 113; XI, 305; XII, 151; XIII, 70; Arch. Rep. W. Ind., IV, 79.

writing in the seventh line stops exactly at the point where the leaf begins to become narrower. These dimensions agree very closely with those found frequently in the Nepâlese and *Gaina* palm-leaf MSS., see Bendall, Catalogue, Nos. 1161, 1267, 1648, 1649, 1653, 1657-8, 1662, 1679, 1691, 1699, 1701-8; Kielhorn, Report for 1880-1, Nos. 1, 20, 30, 32, 50, 68, 73. Each leaf shows two small holes, placed three inches from either end, and almost exactly in the middle between the top and the bottom, as they divide the fourth line into three parts. As is known from the usage still prevailing in Southern India, and from the examples found in the ancient Nepâlese and *Gaina* palm-leaf MSS., the holes were intended to pass a string which kept the leaves together. One side of each leaf is left blank. This circumstance shows that the two were intended to form a complete diminutive Pothî or manuscript. For according to the Indian custom, observable in ancient and modern MSS., the outer sides of the first and last leaves are not utilised, because the letters would be destroyed by the friction of the wooden boards or metal plates, between which the Pothis are usually placed.

The number of lines is on the first leaf six and a half, and on the second seven ; the number of aksharas or syllables in each line varies between 47 (B.I. 6) and 65 (A.I. 6 and B.I. 2). The lines are so straight and the distances between them have been kept so carefully, that one is led to suspect the writer having had some such contrivance as a wooden board with parallel strings tied across, which the modern copyists of Western India usually place under the thick country-paper in order to be able to keep the line. This circumstance as well as the regularity and neatness of the letters points to the conclusion that the writer was a skilled Lekhaka, while the numerous uncorrected clerical mistakes show that he was not a scholar. The whole style of the writing shows that it has been done with a hard-nibbed pen, possibly a reed-pen, but not with a brush. The same conclusion may be drawn from the appearance of the half-effaced letters, and the look of the latter makes it further very probable that the ink was of the same quality as that used by the *Gaina* writers for their ancient palm-leaf MSS. When copying the ancient MS. of the Vikramâñkañarita at Gesalmîr, I found several passages where, though the ink had been rubbed off, the outlines of the letters were yet recognisable with the help of a magnifying glass¹. It also

¹ *Vikramâñkañarita*, Introduction, p. 45. If after the ink has been rubbed off, the

happened several times that on my touching a leaf inadvertently the ink of one or several letters came off in a cake or dissolved into a fine black powder, leaving the outlines of the aksharas still faintly visible. A great many letters on the Horiuzi leaves present exactly the same appearance as the half-effaced characters of the *Gesalmîr* MS., while the space between them looks as if it had been blackened by the dust or powder of the rubbed-off ink. It is worthy of note that, if the various copies of the original on plates ii-iv are to be trusted¹, the MS. must have suffered greatly during the last few years. For a number of letters, which the copies give, are illegible on the photograph or have quite disappeared.

In turning to the consideration of the letters, it will be advisable to begin with a remark on a statement, made by *Ziogon*, which seems to reveal their ancient name. He says in the third 'Additional Note,' above, p. 16, 'Among the Mo-ta (Mâtra or vowels²) the Fourteen Sounds³ (of Siddha), the four letters of *ri*, etc. (*rî*, *li*, *ll*) are added. It shows that these are the Brahma letters of Central India.'

outlines of the letters remain visible, that is the most certain sign that the MS. has been written with a pen. For that can only happen when small portions of the fluid are forced by pressure into the surface of the leaves.

¹ It was because I did not quite trust these copies that I waited before publishing them till I had received a photograph. My impression is that the copies depended more or less on *Ziogon's* copy or on old wood-blocks preserved in the monasteries. *Ziogon*, who lived two hundred years ago, could evidently read many letters which we can only guess at. The wear and tear of the palm-leaves need not therefore be ascribed to the last few years.—F. M. M.

² Mota, I think, ought to be rendered in Sanskrit not by Mâtrâ, but by Mâtrikâ, 'matrix.' For initial vowels cannot be called Mâtrâ, which either means aksharâvayava 'mora,' or denotes the e-stroke. Mâtrikâ, on the other hand, is the technical name of the varṇasamâmnâya or the whole alphabet, as taught in the indigenous schools (lekhasâlâs or pâthasâlâs) of India, and also of each individual sign (matrîkâ-kshara) or spoken syllable (matrîkâpâda), occurring in this alphabet. The former meaning of matrîkâ is given by Hemañandra, see the Petersburg Dictionary, sub voce, where, owing to a misprint in the Calcutta edition of the *Anekârthakosha*, a second erroneous meaning, svara, 'vowel,' has been added (Zachariae, Lexicographische Beiträge, p. 85, correction of H. an. III, 81). The second meaning occurs in the introductory verse of the Mâtrikâkoshâ, published in Phateh-Nârâyanasimha's Twelve Koshas, Benares, Saka, 1787. It is also given in Molesworth's Marâthî Dictionary.

³ This curious expression, which *Ziogon* uses also, p. 14, in his description of the contents of the leaves, refers, I think, to a division of the letters into fourteen groups of sounds identical with or similar to that which we find in the fourteen Mâhesvara Sûtras of Pânini.

The name Brahma letters, i. e. brahmâksharâni or brâhmi lipi which Ziogon thus assigns to the characters of the Horiuzi palm-leaves, has a double meaning. It may denote all Indian writing, because according to an ancient myth the invention of the alphabet is ascribed to Brahman, the creator. This story is explicitly mentioned by Hiouen Thsang, Mémoires, I, p. 71, and in the fragments of the Brîhaspati Smriti¹. Its existence is also implied by Al-Bêrûni's remark that the invention of the Indian alphabet was 'une révélation du ciel'², as well as by the customary representation of Brahman in pictures and sculptures where he holds an inscribed leaf or book in one of his hands³. But the term brâhmi lipi has also a more restricted meaning, and denotes a particular Indian alphabet in the well-known passage of the Lalita-vistara, p. 143 (Calcutta edition)⁴. Both these significations are apparent in the interesting passages from the Gaina Âgamas, quoted and discussed by Professor Weber, Indische Studien, XVI, pp. 280, 399–401, where it is said that the bambhî livî (brâhmi lipi) has eighteen varieties, the first of which is again called bambhî. If Ziogon took his expression in this restricted sense, and if the tradition on which he based his assertion is trustworthy, it may be that he teaches us the precise meaning of an ancient term which hitherto was no more than an empty name.

The palaeographical character of the alphabet of the Horiuzi palm-leaves is determined chiefly by the following general principles, visible in the formation of the letters: 1. the separation of the aksharas from each other; 2. a predilection for the use of small wedges, the so-called nail-heads; 3. the substitution of flat tops for the angular or round ones of the old alphabets; 4. the development of right-hand verticals, projecting beyond the body of the letters; 5. the retention of open tops wherever they existed in the old letters.

The separation of the aksharas was, I think, carried through in all cases, though some letters, e.g. of A. l. 6, look on the photograph as if they were connected. But it seems to me that this appearance is merely due to the conversion of the ink-crust into a fine powder which stained the surrounding parts of the leaf. The custom of keeping the aksharas

¹ Führer, Darstellung der Lehre von den Schriften bei Brîhaspati, vs. 2.

² Reinaud, Mémoire, p. 297.

³ See e.g. Moore, Hindu Pantheon, plate i, where however an incorrect explanation of the attribute is given in the text.

⁴ See also Foucaux's French translation of the Tibetan text, p. 122.

separate in small blocks prevails in all the ancient inscriptions and in the oldest palm-leaf MSS.¹ It may also be noticed in many later, even Devanâgarî paper MSS., where the writers have not been over-anxious to save space, or have not cared to prolong the horizontal top-strokes beyond the edges of the letters.

The wedges, which perhaps are the most characteristic point in this alphabet, are employed in various ways. They are placed at the top of the down-stroke or, if the letter has several down-strokes, at the top of the left-hand one. In this manner they are used in forty-one, or, if the copies on plates ii-iv, which alone give the letter *lla m*², may be trusted, in forty-two, out of the fifty-one characters of the alphabet. Another use to which the wedges are put, is to mark the end of horizontal strokes, as in the letters *na*, *ga*, and *ta*, or the lower end of down-strokes as in *kha*, *ga* (left-hand limbs), *għa*, and *ra*. Finally they serve as substitutes for curved or broken lines in the left-hand limbs of *bha* and *sa*. In the two latter cases, the top of the wedge is turned sideways or downwards. It is evident that the primary object of their employment at the top of down-strokes was to clearly define the end, to make the letters regular, and to mark the line. Various expedients have been tried by the ancient Hindus in order to effect these purposes. The oldest and simplest, which probably is the parent of the rest, consists in the addition of a small horizontal line, the so-called serif, to the top of the down-strokes, mostly the left-hand ones. It appears first, though rather irregularly, in many of the Andhra and Kshatrapa inscriptions of the Western caves, and becomes more constant on the copper-plates of the Guptas, the kings of Valabhî, those of Veṅgi, the Pallavas, Kalukyas, and so forth³. On the plates, especially those from the South, the line is sometimes slightly curved like a diminutive crescent, whence the angle at the top of the Kanarese and Telugu characters seems to be derived. By an extension of the serif to either side the characteristic top-line of the Nâgarî alphabets

¹ Bendall, Catalogue, p. xliii.

² As the exact shape of this letter seems to me doubtful, I shall not take it into consideration in the sequel. From its position I infer that it is meant for the Vedic /a, which in many indigenous Indian tables of the alphabet is placed between ha and ksha.

³ In illustration of these and the following remarks, Burgess, Indian Alphabets, Arch. Rep. W. I. vol. iv, plate v, and the plates in Burnell, Elements of South-Indian Palaeography, may be compared.

is obtained. Another modification of the serif is the small square, either hollow or filled in, which is found in the Vâkâtaka inscriptions, and in Kandragupta's Udayagiri inscription of Samvat 82¹. The wedge, too, seems to be a descendant of the serif, and due to its artistic combination with the down-strokes. It occurs first in the Gupta inscriptions of the Kuhâon type, and is found in a very great number of later epigraphic documents from all parts of India, either by itself or in association with prolonged horizontal lines which close the tops of the letters. The latter process has given rise to the Kuśila writing. A transformation of the wedge is the hollow triangle which occurs sporadically in many inscriptions, otherwise characterised by wedges².

The substitution of flat tops for angular round ones, which appears in the letters e, kha, ga, ta, tha, dha, and sa, is without doubt like the use of the wedges, due to the desire to make the characters more regular, and, above all, to mark the line. Sporadic instances of the operation of this principle occur in the Gupta inscriptions of the Kuhâon type and other documents of the same period.

The right-hand verticals projecting beyond the body of the letters are found in the letters kha, ga, gha, ka, ta, tha, dha, pa, ba, ma, ya, la, va, sa, sha, and sa, and occasionally in na. Sometimes there is instead of the vertical a slightly curved line, the ends of which incline towards the right. These peculiar down-strokes are either extensions of the old short ones, or substitutes for lines, curving to the right (e.g. in ta, tha). They probably owe their origin to the practice, still generally prevalent among Indian Lekhakas, of beginning the letters on the left side, next making the right-hand stroke, and finally adding the connecting links between the two³. With this method it was natural to allow a free sweep to the pen in forming the right-hand down-stroke, and to make it somewhat longer than the left-hand portion. When the connecting link was made, the down-stroke of course protruded beyond the body of the letter⁴. Though the origin

¹ Cunningham, Reports, IX, plate xix. 2.

² See e.g. No. 8 of Dr. Bhagvânâlî's Nepâl Series, Ind. Ant. IX, 171.

³ See my remarks on this subject in my *Leitfaden für den Sanskrit Elementarcursus*, Note zur Schrifttafel. I may add that in the case of complicated signs like kha, the process of formation is as follows : 1. ፲, 2. ፻, 3. ፻, 4. ፻.

⁴ Sometimes the side-stroke protrudes in flat-topped letters also beyond the top-line, and through an artistic treatment of the upper prolongation of the verticles arise the

of this characteristic seems thus merely due to an accident, it has effected a very important transformation in the shape of the letters. It makes them look as if the right-hand stroke was not an integral portion of the letter, but merely a support on which the real letter leans. Looking at the formation of the compound letters in the modern Devanâgarî, where the right-hand vertical is so frequently omitted, it seems to me not doubtful that the Lekhakas, who first framed groups like ए, ए, ए, really considered the verticals to be unessential. Though the alphabet of the Horiuzi palm-leaves is a long way behind the development which the modern Devanâgarî has reached, it yet shows clearly how that was produced.

While the last-mentioned three peculiarities are innovations, produced by the same tendencies which operated in the formation of the modern Devanâgarî, the retention of the open tops in those letters where the old alphabets have them, is an archaic feature.

Besides these general principles, there are several minor characteristic points, which can only be brought out fully by a separate consideration of each letter. In turning to this task, it will be advisable to combine with it the not less important comparison of the cognate alphabets, used in manuscripts and inscriptions. The number of documents which by their characters are more or less closely allied to the Horiuzi palm-leaves is so great, that it is necessary to make a selection among them, and to take into consideration only a few typical ones to which dates can be assigned with some certainty. Among the literary alphabets the most useful are (1) that preserved in the oldest Nepâlese MSS., Nos. 1049 and 1702 of the Cambridge Collection (Bendall, Catalogue, plate i), the former of which, according to Mr. Bendall's very probable conjecture, dates from the year 252 of the Srîharsha era, or 858-9 A.D. (2) The Sâradâ alphabet of Kasmîr, which, according to the evidence of the coins, has certainly been in use since the times of Avantivarman or the middle of the ninth century A.D. Among the epigraphic alphabets the most serviceable are (1) the Gupta alphabet of the Kuhâon pillar¹, and for some letters that of the Indokhera copper-plate², dated respectively in Guptasamvat 141 and 146, and probably

little horns or projections at the side of ga, sa, etc., on the Morbî plate and other inscriptions with ornamental characters.

¹ Indian Antiquary, X, 125.

² Journ. Beng. Br. Roy. As. Soc. XLIII, 364.

belonging to the first half of the fourth century A.D.¹ (2) The Nepâlese alphabets of Dr. Bhagvânâlî's series of inscriptions, which are dated in two different eras, Nos. 1-4, Samvat 386-535, and Nos. 6-15, Samvat 34-153, and probably range between the middle of the fourth and the middle of the eighth centuries A.D.² (3) That of the *Ghâlrâpâthan* inscription, dated in the year 746 of an unnamed era, and hence in no case earlier than 689-90 A.D., but possibly later³. (4) The closely-allied alphabets of the Sâmangadâh plates of Dantidurga, dated Sakasamvat 675 or 753-54 A.D.⁴, and of the signatures of Dadda Prasântarâga, on the Gurgara plates, Sakasamvat 380-415 or 458-493 A.D.⁵, which exhibit the oldest known form of the Devanâgarî alphabet.

¹ I consider the traditional date of the beginning of the Gupta era, 319 A.D., to be impossible for these inscriptions. Sir E. C. Bayley's calculations, which on the basis of the dates of the Kabul coins, fix it in 190 A.D., seem to me most probable.

² Indian Antiquary, IX, 163 seqq. The beginning of the era used in the first four may be calculated approximately with the help of the *Likkhavi vamsâvali*, given in No. 15. It falls shortly before the beginning of the Christian era. The details of the calculation will be published in the 'Considerations on the Chronology of Nepâl,' now being printed in the Indian Antiquary. The reasons why the dates of Nos. 6-15 must be referred to the Sriharsha era have been given by Mr. Bendall, Catalogue, p. xli.

³ Indian Antiquary, V, 180. The *Ghâlrâpâthan* inscription furnishes a good example of an archaic type, closely allied to the alphabet of the Horiuzi palm-leaves, from Western India. Other examples of the same type are found on the seal of Sarvarman, the Maukhari (Journ. Roy. As. Soc. III, p. 377), on the Buddhist clay seals from Valabhi, Kanheri (Journ. Bomb. Br. Roy. As. Soc. VI, plates viia-viid), and Java (Burnell, Elements, plate xxii), on the Kâmavâna inscription (Ind. Antiquary, X, 34), on the Morbî plate, dated Gupta (Gupta)-samvat 585 (Ind. Antiquary, II, 258), on the Deogarh pillar, dated (Vikrama)-samvat 919 and Sakasamvat 784 (Cunningham, Reports, X, plate xxiii), on the Seven Pagodas (Burnell, Elem. plate xxii), and on a number of unpublished photographs and facsimiles, among which the Daśâvatâra fragment of the Râshtrâkûtas (transcript published, Burgess, Arch. Rep. W. I. vol. v, 87-89) may be specially mentioned. All these documents show, in spite of numerous small divergencies, a family likeness, and agree in principle with the alphabet of our palm-leaves. There is not a single one among them which can be referred with certainty to an earlier period than the eighth century A.D.

⁴ Indian Antiquary, XI, 108.

⁵ Umetâ plates, Indian Antiquary, VII, 61; Kaira plates, Journ. Roy. As. Soc. N. S. IV, p. 248, plates ii and iii. Though Dr. Bhagvânâlî (Indian Antiquary, XIII, 71 seqq.) has expressed strong doubts with respect to the genuineness of the Umetâ and Ilâo plates, and has referred the dates of the Kaira plates to the seventh century, I have no hesitation in saying that his suspicions against the former are unfounded. My chief argument is that another unpublished grant of king Dadda Prasântarâga exists, which

In order to facilitate reference, the annexed plate vi gives a tabular view of the most important among these alphabets, as well as of that of the Horiuzi palm-leaves. The characters have been taken from the published facsimiles referred to in the preceding notes. Only for the Sâradâ alphabet, tracings of the unpublished MS. of the Sâkuntala nâtaka (Deccan College Coll. of 1876–1877, No. 192) have been used, and for a few letters of column viii, impressions from the original Bagumrâ plates. The compiler of the table is Dr. Pfurtscheller, of Vienna. I now proceed to a detailed and comparative examination of the characters of the Horiuzi palm-leaves.

III.

A. INITIAL VOWELS.

a differs from Gu.¹ and the older alphabets, by the curve open to the left in the lower portion of the left half of the letter, and by the shortening of the right-hand vertical. The former peculiarity is characteristic of all the literary alphabets of Northern India. Identical with H. P. are Ne. MSS. 1049 and 1702, Sâ., the modern Devanâgarî of Western India, Ne. I. Nos. 13–15, while Nos. 1–9, 12 agree with Gu., and No. 11 has a transitional form, similar to Ghâ. Sâ. agrees, too, but has, in addition, a closed top.

â is formed like a with the addition of the mark of the long vowel, for which both a curve at the lower end of the right-hand vertical and the usual â-stroke to the right of the top are used. The first form occurs in Ne. MS. 1049 and Ne. I. No. 15 (No. 1 showing the old a

is dated in *Sakasamvat* 415, and mentions an eclipse of the sun which really happened on the day named. This grant, the Bagumrâ plates, will be shortly published in the Transactions of the Vienna Academy, together with a discussion of the whole Gurgara question. I will add, already here, that in consequence of Dr. Bhagvânâlâ's discovery of a longer series of Gurgara kings, I no longer refer the date of the Kâvi plate of Gayabhata (Indian Antiq. V, 103) to the Vikrama era. I admit that Mr. Fleet's and General Cunningham's calculations, which make the date Sam. 486 equal to 736 A. D., are probably correct.

¹ In the sequel the following abbreviations will be used : Gu. = Gupta ; Gu. Ind. = Gupta of the Indokhera plates ; Gu. Ku. = Gupta of Kuhâon ; H. P. = Horiuzi palm-leaves ; Ghâ. = Ghâlrâpâthan inscription ; Ne. I. = Nepâlese inscriptions of Dr. Bhagvânâlâ's series ; Ne. MSS. = Nepâlese MSS. ; Sâ. = Sâradâ alphabet ; Sâ. = Dantidurga's Sâmangadâ plates ; U. B. = signatures on the Umetâ and Bagumrâ plates. Figures in brackets without any addition refer to the columns on the accompanying table.

with the curve below). The second is found in Ne. MS. 1702. The curve at the bottom is used as a sign of the length, in many ancient and modern alphabets from various parts of India, compare e.g. the Veṅgî, Vattelutû, the modern Grantha, Tamil, and Tulu (Burnell, Elem. plates i, xv–xviii). It is almost a principle in Indian palaeography, that the place where a stroke, denoting length, may be attached to the akshara, is immaterial, and that the choice of its form, whether straight, curved, or round, depends entirely on convenience.

i differs from the ancient forms by the arrangement of the dots or circles in a triangle, the base of which is turned upwards, and the apex downwards, as well as by the addition of a small curve to the lower dot. This arrangement of the dots is, no doubt, due to the desire to mark or to keep the line. The immediate precursor of the H. P. form is that of Gu. Ind. Gu. Ku. shows a slightly different arrangement of the dots and wedge instead of the right-hand upper dot. This form occurs throughout in Ne. I. Nos. 1–12, while Nos. 13–15 have the character of H. P., which appears also in *Għā.*, *Sā.*, *Sâ.*, Ne. MSS., and many other Northern alphabets. It continues sporadically in the *Gaina Devanāgarî*, as late as the fifteenth century.

î is characterised by the arrangement of the four dots which form a rhombus instead of a square (Andhra, Nānāghāt, Burgess, Ind. Alph. 5), and by the curve of the lower dot. The form of H. P. occurs on the Morbî plate in the name *Gāikadeva*. Ne. MS. 1049 differs slightly, as the dot above the line has a very minute tail. Sâ. differs, its form, which consists of a straight line and two dots, being derived from that used on the Gurgara plates (Kaira) j.

u is again a test-letter, and characterised by the curve to the left into which the right-hand horizontal stroke of the old Maurya and Andhra letter has been converted. Gu. shows still a curve to the right, and so do Ne. I. Nos. 1–12. But Ne. I. 13–15, Ne. MSS., *Sā.*, *Għā.*, *Sâ.*, as well as all the Northern literary alphabets, agree with H. P. either fully or very closely.

û differs from the short vowel by a straight slanting stroke, issuing from the right side of the wedge, and has thus a slightly more archaic appearance than the closely allied forms of Ne. MS. 1049, *Sā.*, and the other modern literary alphabets, where the long vowel is marked by a curve attached in various ways.

ri seems to be the parent of the modern Devanâgarî forms, comes nearest to that used by the Marâthâs, and is allied to the Nandinâgarî form  (left out by Burnell). A comparison of the forms preserved in Ne. MS. 1049 and Sâ., leads me to suspect that the letter has in all cases been formed out of *ra* by the addition of a curve turned to the right, which serves to denote the medial *ri* in the Gupta and later alphabets. The differences in the form are caused partly by the adoption of various forms of *ra* as matrix or basis, and partly by the difference in the manner in which the curve is attached. In the H. P. sign, the basis is the left-hand part, a *ra* consisting of a vertical with a small horizontal line attached to the middle, on the left side, the curve denoting the medial *ri* has been expanded and placed to the right of the matrix, the connexion being formed by a horizontal bar. In the letter of Ne. MS. 1049 the matrix is a *ra*, consisting of a short vertical with a knob-like projection on the left, and the curve has been attached to the latter. In the Sâ. form, the *ra* chosen as the matrix is the straight down-stroke, and the curve has been added to its lower end.

rî consists of the same elements and the mark of the long vowel, which in H. P. consists of a curve, in Ne. MS. 1049 of a slanting straight stroke, and in Sâ. of a loop, all being attached on the right side, though at different elevations.

l and *lî* find their counterparts only in Ne. MS. 1049. The sign for *lî*, given in the latter, seems to be that of H. P., only turned the other way, and the large curve, which in the *lî* of Ne. MS. is interlaced with the sign for the short vowel, represents the small slanting stroke which denotes the long vowel in H. P. Both the signs for the short vowel seem to be modifications of the cursive *la*, known from the Gurgara plates of the fifth century, and the Valabhî grants of Silâditya I, and his successors (Burgess, Ind. Alphabets, 29).

e shows the old triangle, but with the base turned upwards, and the apex downwards. This inverted form occurs already in the Mathurâ Inscr. No. 20 (Cunningham, Reports, III, plate xv), the era of which is in my opinion not that of Kanishka, but the Gupta. In the Gupta inscriptions, both this and the older form, with the apex to the left or the right, are used, and the same vacillation is observable in the Ne. I., where Nos. 9 (l. 12) and 13–15 have the flat-topped form, while No. 10, l. 2, and No. 12, l. 15 exhibit the old one. The H. P. form occurs also

in *Ghā.*, *Sā.*, Ne. MS. 1049, and is the parent of all the varieties of the letter which are used in the *Sā.*, Devanāgarī, and other alphabets.

o consists of an u with a *prishthamātrā*, and consequently is formed on the same principle as the old Maurya and Andhra o (Burgess, Ind. Alph. 1 and 16). Ne. MS. 1049 agrees almost exactly. *Sā.* comes also very close, but substitutes another form of the *prishthamātrā*, while the Gaina Devanāgarī marks the latter by a straight stroke above the top $\frac{1}{2}$ and the Brāhmaical Devanāgarī in the word Om by a curve $\frac{1}{2}$. As far as I can judge the word Om, which precedes in the H. P. the *Sūtra*, the Dhāraṇī, and the table of letters, did not differ from the letter, given in plate vi. Plates ii-iv give, however, a somewhat different sign, which occasionally occurs at the beginning of inscriptions. Ziegon (above, p. 16) mistakes it for a variety of ξ i.

a u is interesting by the manner in which a distinctive mark, in reality an \dot{a} -stroke, is attached on the right side. Ne. MS. 1049, *Sā.*, and the Western Gaina Devanāgarī agree very closely with H. P.

B. SINGLE CONSONANTS.

ka retains its ancient cross or dagger-shape in combination with virāma (i, 65), and in the groups kta (i, 66), ksha (i, 67), and kya (?). In all other cases it shows to the left of the central down-stroke a heart-shaped figure, and to the right a downward prolongation of the crossbar ending in a slight twist to the right. The latter form occurs in Ne. I. 12 (once I. 23), 13-15, Ne. MS. 1049, and *Sā.* It is clearly the parent of the forms used in *Sā.*, the modern Devanāgarī, and other literary alphabets of Northern India. In Ne. I. 13-15 and *Sā.* the older form is used too, and the rule, regulating its use, seems to be that it is retained, whenever a vowel or consonant is placed under ka. Thus we find it in ku, kri, kta, ksha, and kya, but not in ki, ko, etc. It is evident that the occasional retention of the crossbar in compound letters in the Devanāgarī¹, Sāradā, and other literary alphabets is a remnant of this usage. *Ghā.* and Ne. I. 3-12 show throughout the old dagger-shape, but have at the end of the vertical in the middle a small upward stroke turned to the left. It seems probable that the heart-shaped figure arose from the prolongation of this little stroke to the end of the cross-

¹ The Devanāgarī MSS., even of the sixteenth century, still use the dagger-shape in accordance with the rule of Ne. I. and *Sā.*

bar¹. A similar development may be observed in the Vākataka and Kalukya forms of ka (Burgess, Ind. Alphabets, 22 and 23, 30 and 31). Gu. and Ne. I. 1 have the old dagger-shape, without the up-stroke at the end of the vertical, but, as also the older Mathurā inscriptions, with the ends of the crossbar bent downwards.

kha is characterised by its flat top and angular shape, the position of the loop on the left side of the right-hand down-stroke, and the prolongation of the latter beyond the loop. In Gu. and the older alphabets, the top is invariably round, and the loop attached to the right side of the right-hand down-stroke. In Ne. I. No. 1, ii, l. 11 has the round top, but the loop on the left side of the right-hand down-stroke, Nos. 7-15 show exactly the form of H. P., which appears with small variations at the end of the left-hand limb, of the size of the loop, in Ne. MS. 1049, Sā., Ghā., and Sā.

ga differs from Gu. and many of the older alphabets by the flat top, the slight bend of the middle of the left limb towards the right, and a wedge marking the end of the latter. Ne. I. Nos. 1 and 3 vacillate between the round and flat tops, and with respect to the left limb, which is either straight or bent, and ends in a wedge or a triangle. The later ones show the flat top invariably, but vary with respect to the bend in the left limb. Ne. MS. 1049, Sā., Ghā. agree with H. P. almost exactly; Sā. and U. B. show, instead of a wedge at the end of the left limb, a triangle, which is an ornamental development of the former.

gha is characterised by the division of the lower horizontal line, on which in Gu. and older forms the three verticals rest, into two small curves, and by the prolongation of the third vertical beyond the body of the letter. Among the Ne. I. No. 1, ii, l. 5 shows the form of Gu., No. 13, l. 29 seems to agree with H. P., while No. 15 slightly differs by the pointed angle which the third vertical forms with the horizontal stroke. This last form appears in Ne. MS. 1049 and Ghā., while the shape presented by Sā. comes nearer to H. P. Sā. differs from H. P. only by the closed top.

ñā looks, owing to the curve in the down-stroke, almost like ta. In this respect it resembles the form of Sā. alone, the other alphabets all

¹ This theory explains the rule according to which the dagger-shape is retained, if a vowel or consonant is attached to the lower end of ka.

preserving the old angular shape. Its other peculiarity, the wedge at the end of the upper horizontal, is found in Ne. I. 3-15 (Nos. 1-2 only showing the straight stroke of Gu. and the older alphabets), in Ne. MS. 1049, and in Sâ. The use of this letter in manoñsi (H. P. A. 1. 5), instead of the anusvâra, finds numerous analogies in inscriptions from various parts of India, where ña commonly stands before sa, sa, and ha. The fact probably finds its explanation by the peculiar pronunciation of the anusvâra before these three letters, where it very frequently has a guttural sound, resembling gn.

ka differs from the Gu. and older forms by its triangular form, and the prolongation of the right-hand down-stroke. The former peculiarity is constant in Ne. I. 10-15 (No. 1 showing the half-moon of Gu., and Nos. 3-9 wavering between the crescent and a triangle), as well as in *Ghâ*. But the prolonged down-stroke is found only in Ne. MS. 1049 and Sâ. The form of Sâ. is probably a modification of the triangle, the left-hand side of which has been attached to the left end of the top-line.

kha differs from the usual form by the opening in the left-hand circle. The same peculiarity occurs in Ne. MS. 1049 and Sâ.

ga differs from Gu. and the older forms by the wedge at the end of the first horizontal bar, by the slanting direction of the second horizontal, and by the curves given to the third horizontal as well as to the down-stroke on the left. The same peculiarities appear with slight modifications in Ne. MS. 1049 and *Ghâ*. Among the Ne. I. the slant in the second horizontal and the curve in the third appear already in No. 1, the wedge and the curve in the down-stroke are first clearly observable in No. 4, though the latter is not constant. The form of Sâ. is a further development, tending towards the final result, the conversion of the first horizontal into a top-line, of the second bar into a vertical, and of the third into a double twist on the left, which is reached in the modern Devanâgarî. In Sâ. the letter is turned round, the old vertical being made a horizontal line, and the three horizontals turned into verticals¹.

gha differs from the old Maurya and Andhra form merely by the wedges marking the ends of the strokes, and is identical with that of

¹ The H. P. form occurs, however, in ancient Sâradâ MSS. of the fourteenth and fifteenth centuries.

Ne. MS. 1049. Sâ. presents a further development, the hook on the right being detached from the vertical and hung on the top bar. The modern Devanâgarî forms of the letter partly go back to the H. P. form, and partly to the *Gaina* र, with the hook turned downwards.

ṅa shows two forms, the independent and that used in connexion with ga (i, 52). The former differs from the independent form of the older inscriptions and from Gu. mainly by the shape of the hook on the left, which turns its opening upwards instead of downwards. The only analogy is furnished by the compound letter of Gu. (iv. a, 52), and it is probably the parent of the modern Devanâgarî ङ, where the whole letter has, however, been turned round. The compound form (i, 52) finds its explanation through the independent form of Ne. MS. 1049 (ii, 26), where the three elements of the ancient form have been converted into three curves of varying size, the uppermost representing the horizontal stroke at the top, the middlemost the vertical, and the third the hook originally attached to the right. The compound form of H. P. (i, 52) consists of the same elements, but has been made more regular, and placed horizontally under the ga in order to make it possible to preserve the distances between the lines. The proof for this assertion is furnished by Ne. I. Nos. 1-2, where the H. P. letter occurs in an upright position (see e. g. No. 1, iii, ll. 8, 12, 15), side by side with the older form (No. 1, ii, l. 3). Ne. I. Nos. 3-15 and Sâ. agree with H. P. In Ghâ. (v, 26, 52) we have a curious shape exactly agreeing with ṅa. I think it, however, unlikely that the writer has made a mistake. It is more probable that the likeness has been produced accidentally by the same process of turning the letter sideways, and that the curve on the left stands for the top-stroke of the old letter, the horizontal for its vertical, and the curve on the right for the hook.

ta differs from the Gu. and older forms by the wedge placed above the old half-circle and the addition of a small line to the left, which again ends in a wedge. Among the Ne. I. No. 1, iii, l. 16 wavers between the older form and that with the line attached to the top. Nos. 3-15, as well as the other alphabets of table vi, fully agree with H. P.

tha, da, and dha, which show very slight changes, require no special remarks. All the varieties occurring in table vi are identical with or go back to the angular Maurya form (Burgess, Ind. Alph. 1).

ṅa again shows two forms, the independent (i, 31) and the subscribed

compound one (i, 54). The former agrees fully with Ne. MS. 1049 and Ne. I. No. 13 (ll. 14, 18, etc.), while the second comes close to the independent *na* of Sâ. and Sâ., and to one variety of the subscribed *na* in Ne. I. 15 (vi, 73). It seems to me that the subscribed *na* of H. P. and its allies is merely a contracted or compressed form of the independent *na*. As regards the origin of the latter and of the cognate letters of Gu. Ind. (iv, l. 31) in *Ghâ.*, in Ne. I. No. 15, with which Ne. I. 2 and 4–12 agree, and of Gu. Ku. (iv, a, 31), found also in Ne. I. 1 and 3, it is necessary to begin with the corresponding Maurya letter. For the usual *na* of the Asoka inscriptions I, the Girnâr rock gives in one place (ed. ix, l. 8, *imina*) , with the substitution of two small curves for the top bar. From the latter arises the looped form , so common in the Western inscriptions (Burgess, Ind. Alph. 18, 19, 22–27, 28, 32), which in its turn produces that of Gu. Ku. and of Ne. I. Nos. 1, 3, by the separation of the right-hand curve from the top and its being attached to the right end of the horizontal bar below. The forms of Gu. Ind. and of the majority of the Ne. I. show the same change in the position of the left-hand hook, and besides, omit the loop on the left. The letter, found in *Ghâ.*, H. P., Ne. I. No. 13, and Ne. MSS., finally is a modification of the last-mentioned form, characterised by the conversion of the right-hand curve into an angular figure with the wedge, and in the last three cases by the addition of a small stroke protruding below beyond the body of the letter.

ta, which fully agrees with Ne. MS. 1049, is characterised by the conversion of the right-hand curved stroke, found in Gu. and in most of the older as well as later alphabets, into a vertical stroke and the shortness of the stout left limb, which is attached very high. An examination of the Ne. I. shows that the form of H. P. occurs occasionally in all of them, even in No. 1 (e.g. *karita m*, iii, l. 18, and *gaditai h*, iii, l. 20). In Ne. I. No. 3 it is used in the majority of cases, while it occurs less frequently in the later ones. The form of U. B. resembles exactly a modern Devâ-nâgarî *ta* turned round.

tha, with its notched left side, the vertical stroke on the right, protruding beyond the body of the letter, and the flat top, has a very modern appearance. Nearest to it comes Sâ., with which Ne. I. Nos. 4, 6–7, 10 closely agree, the only difference being the want of the tail. Gu. and Ne. I. No. 1 show an ellipse with a bar across the middle, a modifi-

cation of the ancient circle with the dot in the centre¹. Ne. I. Nos. 2-3 have the same sign as Gu., but with a flat top. Ne. I. Nos. 11, 13-15, Ne. MSS., and *Għā*, show further modifications, in which a vertical is substituted for the right side of the ellipse. The form of Sâ. is based on the same principle.

da offers nothing peculiar except the little stroke at the right end of the curve, which appears in all the alphabets of our table except in Gu. In the Ne. I. it appears first in No. 4.

dha differs from the Gu. and older forms merely by the narrowing towards the lower end and by the prolongation of the vertical stroke. The Gu. form occurs in Ne. I. Nos. 1, 5, 6; one precisely similar, but with a notch in the left side, in Nos. 7, 9, 10, 11, and once in No. 12; the *Għā*. form in Nos. 12, 14, 15; and the exact H. P. form in No. 13.

na differs from the Gu. and older forms by the filling in of the interior of the loop and by the straightening of the right-hand down-stroke. In many cases (e. g. i, 50) the na of H. P. resembles the modern Devanāgarî with the left-hand limb placed rather high. The majority of the alphabets of table vi show the old looped form, but *Għā*., Ne. I. Nos. 14-15 (see vi, 50), and Ne. MS. 1049 agree exactly with the two varieties in H. P. The form of the Indokhera plate (iv. b, 36) proves that the loop was not exclusively used in the fourth century.

pa is characterised by the curve on the left and the length of the vertical stroke on the right which protrudes beyond the body of the letter. In Gu. and the more ancient alphabets, with the sole exception of the Maurya, the letter is angular and usually square, with an open top. Sometimes, however, the stroke between the two verticals slopes downwards towards the right and thus forms at its junction with the down-stroke an acute angle. A further modification, visible in *Għā*., consists in the introduction of a curve on the left, while the acute angle on the right remains. This proceeding necessitates a break, marked by a little notch, in the bottom line. Among the Ne. I. we find the form of Gu. in Nos. 1-2, 4, 5, 8, 12; that of *Għā*. with the notch in Nos. 3, 4 (once), 6, 7, 9, 11; and the H. P. form once in No. 12, constant in No. 13, and nearly constant in Nos. 14-15. Ne. MS. 1049, Sâ., Sâ., and U. B. (viii, 70) agree more or less exactly with H. P.

¹ This form survives later in the group stha, where the tha is, however, turned sideways, and has given rise to the curious Devanāgarî stha, which looks like s+ka.

pha agrees in principle with the Gu. form, in which, as also in Ne. MS. 1049 and Sâ., a loop, marking the aspirate, is attached to the right of the pa instead of on the inside. It differs from Gu. only thereby, that instead of a loop the older open curve (see Burgess, Ind. Alph. 1, 13, 16, 18, 21, 28-32) has been retained. In the Ne. I. a similar form appears, probably in No. 11 and distinctly in No. 12, l. 23, while Nos. 13 and 15 show a loop on the inside of the pa. The curious form of Sâ., which frequently recurs in later inscriptions from Western India, is caused by the closing of the top of the pa, and is the parent of the modern Devanâgarî घ, where the loop has changed its position.

ba is represented by va, as is also frequently done in inscriptions, e.g. in Sâ. and *Ghâ.* (?)

bha is characterised by the shortness and wedge-shape of the left limb and the strong curve at the beginning of the down-stroke on the right. The treatment of the left limb is doubtlessly, if compared with the Gu. form, more modern. With respect to the curve the same assertion cannot be made with equal confidence, as it appears in several ancient alphabets (see Burgess, Ind. Alph. 6-7, 11-14). In the Ne. I., Nos. 1-6 show the form of Gu., Nos. 7-9, 12, 14, 15 either fully agree with H. P. or come very close to it, Nos. 10-11 vacillate between the two, and No. 13 has the left limb of H. P., but the straight down-stroke of Gu. Among the other alphabets, Ne. MS. 1049 and *Ghâ.* fully agree with H. P. The forms of Sâ. and Sâ. are modifications of that of H. P. With respect to the latter, which occurs in a great number of inscriptions of the ninth and later centuries, it may be remarked that its origin is well illustrated by a form occurring in Ne. I. No. 12 (ll. 9 and 16), where the wedge has been converted into a triangle, the middle of which is not filled in.

ma shows a slight modification of the form of Gu. and looks more archaic than those of Sâ., Ne. MS. 1049, and Sâ., in all of which the right down-stroke protrudes beyond the body of the letter. The Ne. I. vacillate between the Gu. and H. P. forms. The form of U. B. is in one respect more archaic than all the others. For the loop on the left is a better representation of the lower half of the ancient ma, which in the literary alphabets has been turned sideways, than the simple side-stroke of the other alphabets. This loop survives in the Western inscriptions

until the twelfth and thirteenth centuries, and is still occasionally used in the modern Devanâgarî of Western India.

ya is one of the test-letters. It shows an essentially cursive form, containing, instead of three down-strokes, two with a projecting point on the left which indicates the third. The same form appears in all the alphabets of our table excepting *Gu*. It is important to note that *Ne. I.* Nos. 1-12 have the form of *Gu*, and Nos. 13-15 alone that of *H. P.*

ra is remarkably short, and consists of two wedges the points of which are joined together. Sometimes (i, 59) the lower wedge has a small tail, turned to the right. According to what has been said above on the wedges, it cannot be doubtful that the lower wedge is, as in the left-hand limbs of *kha* (v, vi, 18), *ga* (i, 19), and other cases, merely intended to mark the end of the straight down-stroke, of which the letter originally consisted (see *Gu*. and older alphabets), and that the little projecting tail was originally a merely ornamental appendage. It seems, however, that later the wedge and its tail were considered essential elements of the letter, and that hence the forms of *Sâ.* and *U. B.* (viii, 50) arose, where *ra* consists of a straight down-stroke with a left-hand knob-like limb, or with a small horizontal line on the left. The last form still survives in the Devanâgarî of the Marâthâ country. Among the other alphabets of our table, *Ne. MSS.* and *Sâ.* closely agree with *H. P.*, while *Ghâ.* shows a more strongly developed tail. Among the *Ne. I.*, Nos. 1-2 have the same form as *Gu*., and Nos. 3-15 a peculiar one in which the end of the down-stroke is marked by a small projection to the left.

la shows in the left-hand limb a very archaic form, but the right-hand down-stroke being prolonged below has more the appearance of a support to which the letter leans than of an integral portion. It is evidently the descendant of a form like that used in *Gu. Ind.* (iv. b, 44), and has no connexion with the *Gu. Ku.* (iv. a, 44), which itself is a cursive variety of *Gu. Ind.*, framed according to a somewhat different principle. Among the *Ne. I.*, Nos. 1-3 have the letter of *Gu. Ku.*, Nos. 4-10 that of *Ghâ.* without the prolongation of the right-hand down-stroke, and Nos. 11-15 partly the latter and partly that of *H. P.*, with which also *Ne. MS. 1049*, *Sâ.*, and *Sâ.* agree.

va shows the usual Devanâgarî form, a round figure, half an ellipse, clinging to a vertical which below protrudes beyond the former. All the

alphabets of our table, excepting Gu., which has the older triangular form, agree more or less closely. Among the Ne. I., Nos. 1-3 and 8 agree with Gu., while the remainder show the triangular shape rarely, or more frequently a transitional form with round left side, or simply that of H. P.

sa differs from the Gu. and older forms by its more angular appearance, though the top may be occasionally slightly rounded. In the Ne. I. the forms vary throughout between those of Gu. and H. P. (see vi, 44 and 56). Ne. MS. 1049 agrees, as usually, with H. P. *Għā*. leans more towards the Gu. form. Sā. as well as Sā. and U. B. (viii, 54) show more modern developments. In the latter two the large triangle, a modification of the wedge, at the end of the left-hand stroke is worthy of note.

sha differs from the form of Gu. Ind. and the older ones chiefly by the prolongation of the right-hand side-stroke, which appears also in Ne. MS. 1049, *Għā*., Sā., and Sā. Gu. Ku. preserves the old sha only in ksha (iv. a, 67). In all other cases it uses a cursive form, in which the curved bottom of the letter has been converted into a loop, not extending to the right-hand down-stroke, but attached to the crossbar in the middle of the letter. This form we find also in Ne. I. Nos. 1-10, 12, and once in No. 11 (l. 9), while No. 11, l. 2, and Nos. 13-15 have the sha of H. P., the prolongation of the right-hand down-stroke being particularly well developed in No. 13.

sa differs from Gu. Ind. by the conversion of the hook on the left into a wedge, and by the elongation of the right-hand down-stroke. The forms of Ne. MS. 1049, Sā., *Għā*., and some of those in the Ne. I. agree. Among the latter, Nos. 1-12 show instead of the wedge mostly a triangle. But the wedge occurs occasionally in Nos. 6, 7, 9, 12, seems to be constant in No. 14, and is used with one exception in No. 15. In this latter exceptional case we have the form with the opened wedge (viii, 48, below the line), which is found once also in No. 6, once in No. 11, and throughout in No. 13, as well as in Sā. and U. B. (viii, 57). It survives to this day in the Devanāgari of Rāġputānā. Gu. Ku. differs with respect to the left limb, which is represented by a loop, either a modification of the ancient curve, or a cursive transformation of the triangle.

ha does not show any very important changes. It deserves to be

noted that Gu. Ku. again presents a more advanced form than the contemporary and later alphabets, and that Ne. I. Nos. 1-3, as usually, agree with Gu. Ku. The projection below the base-line which is found in Sâ. and U. B., and remains constant in modern Devanâgarî, has probably been caused by the writer's adding the curve separately, as they do still, and beginning it at the right-hand end.

C. MEDIAL VOWELS.

â shows a down-stroke, sometimes wedge-shaped, and usually less than half as long as the akshara, to the right side of which it is invariably attached. This form agrees closely with those of all the alphabets of our table, excepting Gu. and *Għâ*, where the â-stroke frequently goes upwards, and is sometimes connected with the left-hand down-stroke of the aksharas. Among the Ne. I., Nos. 1-3 only show the forms of Gu. The origin of the down-strokes denoting â seems to be that the end of the old horizontal â-stroke was defined, as in other cases, by a wedge or a line, and that in course of time this originally unessential part came to be considered as the really important sign. The desire for regularising the appearance of the letters further led to its prolongation as far as the lower end of the aksharas. In connexion with *ga* the â is represented in H. P., as in most old alphabets, by an up-stroke attached to the middle bar of the letter. This practice is an archaic feature, and owing to the circumstance that since the earliest times the â-stroke was inserted in the middle of this letter. Ne. MS. 1049 shows in this respect an innovation (ii, 52), as the â is connected with the wedge at the end of the upper bar by a curve turning upwards. The same form is common in the Râshrakûta and other inscriptions in connexion with *za* and *na* (vii, 51), and occurs even in Devanâgarî paper MSS.

i shows the characteristic prolongation of the curve over the top of the akshara towards the left, until it reaches the level of the lower end of the akshara. In Gu., with which Ne. I. No. 1 fully agrees, the tail of the curve does not go down so far. In the Ne. I. Nos. 2-11 the long-tailed sign appears together with the short-tailed one. Nos. 12-15 fully agree with H. P. and the other alphabets of our table.

î, which appears only once, stands still above its akshara with the

curve to the right. The other alphabets, with the exception of Gu., show the form with the tail prolonged to the level of the end of the akshara. Among the Ne. I., Nos. 1-11 show the H. P. form constantly, Nos. 12-15 have the long-tailed one also.

u is usually marked by a short straight down-stroke, defined at the end by a minute wedge, but occasionally by the curve below the akshara, common in modern Devanâgarî. The former sign is archaic and the representative of the longer straight stroke, used in Gu. It is retained in all the alphabets of our table and in the modern Sâradâ to the present day, though its use becomes gradually more and more circumscribed by the greater frequency with which the curve is employed. In this respect it is interesting to note that the earlier Ne. I. use the curve very rarely, while Nos. 13-15 have it in the great majority of cases.

û has three forms, two of which (i, 58 and 59) are traceable in other alphabets, while that in i, 57, an exact representation of the independent û, is, I believe, not known on inscriptions. All the numerous varieties observable in the cognate alphabets go back to combinations of two straight strokes or two curves. That of U. B. deserves to be noted on account of its similarity to the modern Devanâgarî form.

ri shows the usual form which is always used in the Gupta inscriptions and remains constant in all the cognate alphabets.

e, ai, o, and au offer no peculiarities, except that the *prishthamâtrâ* is used more frequently than superscribed mâttrâ. The virâma (i, 65) is remarkable, as it exactly agrees with that still used in the modern alphabets. Among the Ne. I., Nos. 4-15 have it too, as well as the other form observable in Ghâ. and Sâ., where a stroke over the top and at the right side of the letter is used. Nos. 1-3 indicate the absence of the vowel by the size of the consonant, which in such cases is made half as big as those which are to be pronounced with a. This practice, which is the usual one in Gu. and earlier alphabets, is still remembered in India. For a vowelless consonant, e.g. m is even at present frequently called by the Pandits ardha-makâra. In Ne. MS. 1049 and other ancient documents small-sized letters are sometimes used in combination with the stroke marking the virâma.

D. CONJUNCT CONSONANTS.

Some groups, those with *k* and *g*, have already been noticed above. Among the remaining ones the following only require some remarks:—

1. In groups ending with *ya* the last stroke of that letter is occasionally drawn up as far as the top of the akshara (i, 69). This peculiarity, a result of the tendency to equalise the length of the strokes, occurs in the Ne. I. Nos. 4–15, while Nos. 1–3 do not know it. It is constant in *Sâ.*, in the modern Devanâgarî, and some other literary alphabets.

2. The groups beginning with *ra* (i, 72–73) show besides the super-scribed wedge, which is common to H. P., Ne. MS. 1049, and many inscriptions, cases in which the *ra* is inserted into the left-hand down-stroke of letters. This practice explains the curious forms of *Sâ.* where the *ra* at first sight seems to be denoted by a small line on the left (iii, 72). In reality, however, the projecting side-stroke marks the top of the *ma*.

3. In the group *sh̄ta* the *ta* is placed on its side (compare the corresponding signs of *Sâ.*, *Ghâ.*, Ne. I. 15, and *Sâ.*, and my remarks on *ñā*). It may be added that in the Ne. I. *tha* is also placed sideways in combination with *sa* स, and then retains its elliptical form. This form of the group has given rise to the modern Devanâgarî form which looks like *ska*.

4. Some groups, finally, like *spra* and *sma* (i, 76, 77), show a beginning of the method of combination, used in the later alphabets, according to which the consonants of a group are placed side by side instead of the one below the other. It is sometimes, but rarely, observable in the older inscriptions.

IV.

If we sum up the results of the preceding examination of the characters of the H. P., it is in the first place evident that they present to us a perfectly developed literary alphabet, formed according to well-defined principles which were forced on the writer by his writing materials, pen, ink, and narrow palm-leaves, or suggested by the requirements of order and regularity. The narrow leaves, on which not

merely a few sentences but longer compositions had to be written, required the use of signs of moderate size, the shortening of sprawling horizontal strokes and the abandonment or reduction of tails, and the turning or compressing of the lower portions of compound letters. The use of the pen made it convenient to form the right-hand down-strokes separately, and naturally led to their prolongation beyond the body of the letter, and it likewise suggested the formation of curves to the left instead of to the right. If the MSS. were to be easily readable, it was necessary to mark the lines and to define the ends of the strokes. A slight pressure on the pen at the beginning of the down-strokes produced a thickening at their tops, which in combination with the old serif led to the formation of the wedges. The wedges once being adopted, the sense for regularity and an artistic feeling caused them to be used at the ends of horizontal and vertical strokes.

Secondly, the close agreement of the much later Nepâlese MSS. and of numerous inscriptions from all parts of India with the forms of H. P., shows that this alphabet was not exclusively cultivated by the Buddhists or peculiar to Northern India, but enjoyed a widespread popularity down to the end of the ninth century, and perhaps later. At present it survives only in the Sâradâ of Kasmîr, which probably branched off in early times. For though fully agreeing in principle, it shows numerous differences in details, and has had, as stated above, a separate existence at least since the times of Avantivarman¹.

Thirdly, the relation of the H. P. alphabet to those used in the Nepâlese inscriptions proves distinctly that the epigraphic characters did not keep pace with those used for literary purposes, but remained for a long time more archaic, and were gradually modified by the influence of the letters employed for purposes of every-day life. Considering the great importance of this point, it will not be superfluous to present the facts, revealed by the preceding analysis, in a tabular view, and to give a full statement of the manner in which the final conclusions are reached. The tabular abstract of the facts may be arranged as on the opposite page.

¹ The earliest longer document in Sâradâ letters is an unpublished inscription of one Dharmânka, dated in the year 68 (of the Lokakâla), during the reign of 'king' Diddâ or 991-2 A.D. It was found by Dr. Leitner in Srînagar. The stone is at present in the Lahore Museum.

LETTERS.	GUPTA FORM.	TRANSITIONAL FORM.	FORM OF H. P.
Initial a, â	Ne. I. Nos. 1-10, 12	Nos. 11	Nos. 13-15
" i	" " 1-12	.. ..	" 13-15
" u	" " 1-12	.. ..	" 15
" e	" " 1-8, 10, 12	.. ..	" 13-15
ka	" " 1	" 2-12	" 12-15
kha	.. ..	" 1	" 7-15
ga	.. ..	" 1-3	" 1-15
gha	" " 1	" 15	" 13
ñá	" " 1-2	.. ..	" 3-15
ka	" " 1-9	" 3-15	.. ..
kha	" " 1-15	.. ..	.. ..
ga	.. ..	" 1-4	" 4-15
ñá	.. ..	" 1-2	" 3-15
ta	" " 1	.. ..	" 1-15
na	" " 1, 3	" 2, 4-12, 14-15	" 13
ta	" " 1-15	.. ..	" 1-15 .
tha	" " 1-3	b. 4, 6-7, 10, 12, b. 13, 15	.. ..
da	" " 1-3, 5-6	.. ..	" 4, 7-15
dha	" " 1, 5-6	" 12, 14-15	" 13
na	" " 1-15	.. ..	" 14-15
pa	" " 1-2, 4-5, 8, 12	" 3-11, 15	" 12-15
pha	.. ..	" 11-12	.. ..¹
bha	" " 1-6, 10-11	" 7-15	" 7-15
ma	" " 1-15	.. ..	" 1-15
ya	" " 1-12	.. ..	" 13-15
ra	" " 1-2	" 3-15	.. ..
la	" " 1-3	" 4-12, 14-15	" 7, 11-15
va	" " 1-4, 8, 11	" 4-12, 14-15	" 6-15
sa	" " 1-15	.. ..	" 1-15
sha	" " 1-12	.. ..	" 11, 13-15
sa	.. ..	.. ..	" 1-15
ha	" " 1-3	.. ..	" 4-15
Medial â	" " 1-3	.. ..	" 4-15
i	" " 1-11	.. ..	" 2-15
Virâma	" " 1-3	.. ..	" 4-15

¹ Nos. 13 and 15 show an older form.

If we had no historical information regarding the age of the Horiuzi palm-leaves, every palaeographist, I believe, would draw from the above facts the inference that they belonged to the beginning of the eighth century A. D. For it is undeniable that their alphabet is nearly identical with the characters of Ne. I., Nos. 13-15, which were written between 749-50 and 759-60 A. D., and that the earlier documents of the Nepâl series apparently show, how the H. P. alphabet was gradually evolved in the course of about four centuries from the Gupta characters. This conclusion would be strengthened by the circumstance that the *Ghâlrâpâthan* inscription of Samvat 746, which mostly shows characters, standing midway between the Gupta and H. P. alphabets, cannot be older than the end of the seventh century, and that there is no inscription showing letters similar to *Ghâ*, which can be referred to an earlier time. It would further be corroborated by the close resemblance of the *Dasâvatâra* fragment, of the Deogarh pillar inscription, of the Morbî plate, and of the oldest Nepâlese MSS. of the Cambridge collection with our palm-leaves, as none of these documents can be placed earlier than the second half of the eighth century, and some of them clearly belong to the ninth century. In short, on the supposition that the characters of the inscriptions permit us to trace the gradual transformation of the Indian alphabets, the arguments for assigning the Horiuzi MS. to the beginning of the eighth century would be as strong as possible. As we, however, know from external evidence that this document is at the least two hundred years older, it is evident that there must be some radical fault in the argumentation. The facts with respect to the age of the inscriptions being indisputable, the fault must lie in the tacit assumption that the inscriptions give us a correct view of the development of the Indian alphabets. This being once recognised, the case is plain enough. Starting from the two facts that we have on the one hand a MS. of the first half of the sixth century A. D., showing an alphabet with far advanced forms, and on the other hand a series of inscriptions, extending over the period from the fourth to the eighth century, the characters of which gradually change and in their latest development closely agree with those of the MS., the inevitable conclusion is that the changes in the epigraphic characters are due to the influence of the literary alphabet. In other words, the masons who incised the inscriptions, or the writers who wrote the originals from which the masons copied, tried

to make the characters archaic, but succumbed at last to the influence of the literary alphabet which they used in every-day life. In some cases the old forms disappeared sooner, in others later, and the natural conclusion was, as it is always in such struggles, that the antique types went out altogether.

The correctness of this view is supported by the analogies observable in the history of writing among most other nations, and by a not inconsiderable number of phenomena in Indian inscriptions which are inexplicable on the supposition that the epigraphic characters kept pace with the literary ones. Whether we turn to the Greek, the Roman, or the Semitic alphabets, or even to those of our own times, the tendency to use archaic characters and forms for epigraphic documents is everywhere apparent, and in no case is it possible to trace the development of the literary alphabets with the help of the epigraphic characters. As the discoveries of papyri made of late years in Egypt show, even the ancient Greeks as well as the Arabs possessed already in very early times fully developed literary alphabets which differed considerably from those used in their inscriptions. As regards the facts in Indian inscriptions which bear on this point, they fall chiefly under three heads,—the occasional use of modern-looking characters for the signatures or attestations in royal grants, the main portion of which is written in an archaic alphabet; the occasional occurrence of a mixture of alphabets in one and the same inscription; and of retrograde steps in one and the same series of documents. The modern-looking signatures occur first on the Gurgara grants, some of which have been mentioned above¹, viz. on the plates of Dadda Prasāntarāga, dated (*Saka*)-*Samvat* 380 (458–9 A. D.), (*Saka*)-*Samvat* 385 (463–4 A. D.), *Sakasamvat* 400 (478–9 A. D.), *Sakasamvat* 415 (493 A. D.), as well as in those of *Gayabhata*, dated *Samvat* 456 (706 A. D.) and *Samvat* 486 (736 A. D.). The letters obtainable from the third and fourth grants have been given in table vi, col. viii. The first (where, as well as in the second, the attestations show a mixture of modern-looking and archaic characters) furnishes likewise the H. P. form of *ka*², and the sixth yields forms of *g'a* and *bha* which exactly agree with those of *Sâ*³.

¹ See p. 72, and note 5.

² The first alone has it in the word *dinakara*, while the second shows the ancient dagger-shaped letter.

³ See Fleet and Burgess, Old Pali, Sanskrit and Kanarese Inscriptions, plate 272.

The same practice is observable in the grant of the Râshtrakûta king Govinda IV of Broach¹, dated Sakasamvat 749 (827–8 A.D.), where the attestation exhibits characters closely resembling those of Sâ., while the grant itself is written in an alphabet similar to that of Dadda Prasântarâga's plates. A mixed alphabet, or rather a sporadic occurrence of modern-looking signs among archaic ones, is found, as I have pointed out, Ind. Ant. IX, 62, in the third grant of Dadda Prasântarâga, where in the first line the word vâsakât looks like nâsakât, owing to the employment of the cursive va instead of the archaic triangle. The same peculiarity is observable on the fourth unpublished grant from Bagumrâ, but the fifth (Ind. Ant. XIII, 116) has according to the facsimile a real na, quite different from the character on the two earlier documents. On a re-examination of the three inscriptions I find still another trace of the influence of the literary alphabet in the formation of the letter ka, which, here and there, shows the prolonged right-hand down-stroke, while in other respects it resembles the form of Gu. Ku. A second case of the sporadic introduction of advanced forms among archaic ones occurs in the grant of Silâditya II, dated Sam. 252, where the H. P. form of ka and the Devanâgarî va appear several times, though mostly the ancient letters are used². A third case, which belongs to much later times, has been pointed out in the remarks on the grant of Bhîmadeva of Anhilvâd, dated Vikramasamvat 1086 (1029–30 A.D.³). It is of particular significance, because the Gaina palm-leaf MSS. of the same or even somewhat earlier times show their peculiar Devanâgarî letters without any change.

The retrograde steps which sometimes are observable in one and the same series of documents are best illustrated by the inscriptions of the Râshtrakûtas, found in the Marâthâ country and in Gugarat. The earliest of the series are the Sâmangadâ plates of Dantidurga from the neighbourhood of Kolhâpur, dated Sakasamvat 675 (753–4 A.D.), the characters of which closely resemble the modern Devanâgarî (plate vi, col. vii). Next comes a grant of one Kakka, evidently the scion of

¹ Indian Antiquary, V, 113, and Fleet and Burgess loc. cit., plate 282 (3). In the grant of Govinda's elder brother, Karka, dated Sakasamvat 734 (812–3 A.D.), the sign manual shows the same letters as the remainder of the document.

² Ind. Ant. XI, 305.

³ Ind. Ant. VI, 193 note.

a branch of the family settled in Southern Gugarat, which is dated *Sakasamvat* 679 (757-8 A.D.), and exhibits archaic characters of the type which the kings of Valabhî used after Sam. 300 of the era of their plates¹. To the same period belongs the *Dasâvatâra* fragment, written in the alphabet of H. P. Then we have two grants of Govinda III, the son of Dantidurga's cousin, both dated in *Sakasamvat* 730 (808-9 A.D.), and showing an alphabet very similar to that of Dantidurga's grant, but in some respects slightly more archaic². These are followed by the Baroda plates of Karka II, dated *Sakasamvat* 734 (812-3 A.D.), and the Kâvî plates of Govinda IV, dated *Sakasamvat* 749 (827-8 A.D.), both with archaic letters, resembling those of the Gurgara and Valabhî sâsanas. All the following documents, the earliest of which is an unpublished grant of Dhruva II of Broach, dated *Sakasamvat* 757 or 835 A.D., while the oldest published is the Bagumrâ grant of Dhruva III of Broach, dated *Sakasamvat* 789 (June 6, 867 A.D.)³, again show an alphabet still more closely allied to the modern Devanâgarî than that of the grants of Dantidurga and of Govinda III. The backward and forward jumps are in this case so enormous, that even the warmest advocate of the theory which evolves the literary from the epigraphic alphabets must become puzzled (see Burnell, *Elem. S. Ind. Pal.* p. 54, note 3).

The bearing of these three sets of facts is plain. They clearly illustrate the truth of the maxim that the inscriptions are not safe guides for the investigation of the history of the Indian alphabet, but that in the development of the letters they lag behind the literary documents.

Another result deducible from the analysis of the H. P. alphabet is, that it is probably more ancient than the precursor of the modern Devanâgarî, found in U. B. and Sâ., though the former documents date a little earlier than the H. P. palm-leaves. The reason for this supposition is that U. B. and Sâ. both show characteristics belonging to the system followed in H. P., and inexplicable on the general principles prevailing in Sâ. and U. B. The triangles in the left limbs of kha, ga,

¹ Dr. Bhagvânâlâl, *Journ. Bomb. Br. R. As. Soc.* XVI, Article viii.

² The Râdhanpur and the Van-Dindori plates, *Ind. Ant.* VI, 59, and *Ind. Ant.* XI, 156. The most prominent among the archaic features of these grants is that the tops of the letters are mostly left open.

³ *Ind. Ant.* XII, 179.

and sa, the opened-up triangles in bha and sa, and the straight line to the left of the down-stroke in ra are, as has been shown above, all remnants of wedges. The employment of wedges is one of the principles regulating the letters of H. P., but they are meaningless in an alphabet like that of U. B.—Sâ., which in general employs only straight or curved lines. If we, therefore, find in U. B.—Sâ. forms which are based on the principles prevailing in the H. P., the inevitable inference is that U. B.—Sâ. has been modified by the influence of H. P. This conclusion is, of course, of great importance for the determination of the age of the alphabet with the wedges. As U. B. belongs to the end of the fifth century, it seems not unreasonable to assume that the H. P. characters existed in the fourth century, and perhaps earlier. How far they go back must for the present be left undetermined. But I believe that a fuller investigation of the inscriptions of the Gupta kings, which will only be possible when Mr. Fleet's exact facsimiles have been published, will make its existence during the reign of that dynasty very probable.

These remarks will, I hope, suffice to show that the discovery of the Horiuzi palm-leaves is, indeed, an event of the highest importance for the Indian palaeographist. I am persuaded that this importance will be brought out still more clearly, when, in a general survey of the history of the Indian alphabets, the principles adopted above have been fully worked out and applied also to the writing of Southern India, and if it is shown that in the South too the apparent gradual transformation of the epigraphic characters is not the cause of the development of the modern literary characters, but the result of their existence. The materials, requisite for such a task, are at present not at my command ; and if I had them, I should be afraid of abusing the hospitality which the editor of this volume has offered me, by extending these remarks to an unreasonable length. I, however, cannot refrain from pointing out, that according to Dr. Burnell, the Southern alphabets were developed after the year 1000 A.D.¹, while two passages of Hiouen Thsang, Mémoires I, 72 and II, 119, point to the existence of separate literary alphabets in the South about the year 600 A. D. In the second passage the pilgrim says that 'the language and writing of the Dravida country are "a little"

¹ Elem. S. Ind. Pal. p. 14.

different from those of Central India.' The word 'little' must here not be taken in too literal a sense, because it applies both to the language—an ancient Dravidian dialect—and to the alphabet. If the alphabet differed only half as much from those used in the North as the language must have done, it is evident that the remark cannot apply to the characters of the Pallava inscriptions, but refers to a precursor of the modern Telugu or of the Grantha. Among the Southern inscriptions those of the Râshtrakûta kings (see e. g. the facsimile, Ind. Ant. XI, pp. 126-27) furnish abundant proof that many of the characteristic forms of the Kânares and Telugu alphabets existed in the eighth century. Even a lately-discovered inscription from Gugarat, the above-mentioned grant of Dhruva II of Broach, shows in the attestation Kânares letters (ka, kha, da, dha, ra) mixed with older forms.

G. BÜHLER.



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THE TWO PALM-LEAVES,
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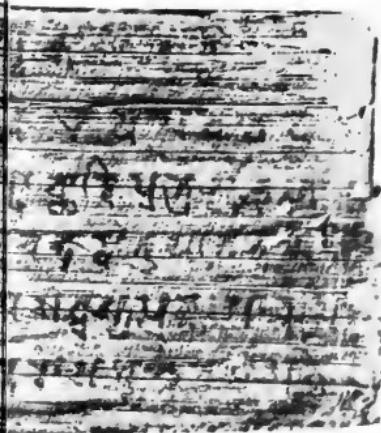
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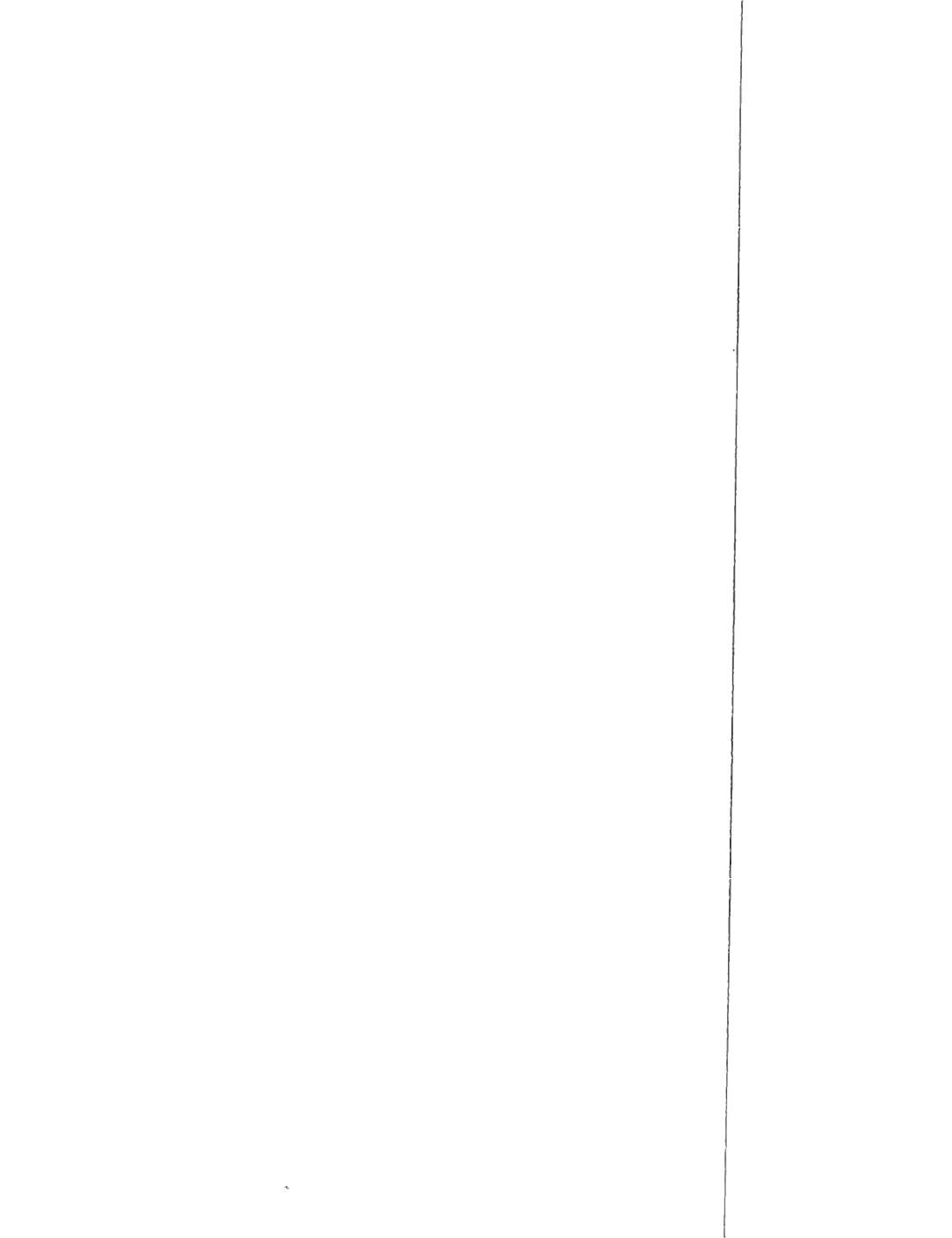
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OKIO, AND SENT TO PROFESSOR MAX MÜLLER IN 1888.

EITEC



ENGLISH SERIES, VOL. I. PART III.
FIRST TEXT FROM JAPAN.

ED BY F. MAX MÜLLER.



१९६ शु
 • न य माद्यु यश्च ग्रावतो किं प्रवर वापेः
 ति शु० दसारि पत्र संपदु तु गम्भु त्ते
 वासं द्वुम् शु रदिलु न दितु दसारि प
 थाम् द्वं पदवद् वासं द्वुन द्वं शु रा व
 गम्भु द्विद्वु गम्भु द्विद्वु द्विद्वु क्या गम्भु
 गम्भु द्विद्वु द्विद्वु द्विद्वु द्विद्वु द्विद्वु
 शु गम्भु द्विद्वु द्विद्वु द्विद्वु द्विद्वु द्विद्वु

१ श्रीगर्भिं खलु ए रथि गायं व उं वर ए पादु कद्यति मा २
 द रु एं रु पात्र पु व सुकु ता कुकु ता या न प्रवृत्ति पं यहु पं का कुकु ता पापा ३
 ए रु ए वय शा कुकु ता लाकु ता वा यहु पं कुकु ता अश्वा व या का जपा ४
 विद्वानि व य कुकु ता आहो कुकु ता य चादा व रु पात्र व रादु ५
 हथा या व वृहस्तरा य रथि व रु य रणकृष्ण नदः ए रु य व विद्वा व प्रवा ६
 ए रु व वृहस्तरा विपु लु शुकु ता विकु ता विकु ता विकु ता विकु ७
 विकु यं तुः कुकु ता व रु कुम

१ एकु परथि गायं वें रुः रु व य न ग व ए रु ए व य ८
 शुकु तु निवाय स य म प व व न रथि ग ए द व मुकु ता शुकु ता ९
 ए प्रविमुकु ता शुकु ता विविष्टि विविष्टि विविष्टि विविष्टि विविष्टि १०
 मुकु ता य विविष्टि विविष्टि विविष्टि विविष्टि विविष्टि विविष्टि ११
 ए म स वाक्य व व य विविष्टि विविष्टि विविष्टि विविष्टि विविष्टि १२
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 विविष्टि विविष्टि विविष्टि विविष्टि विविष्टि विविष्टि १५

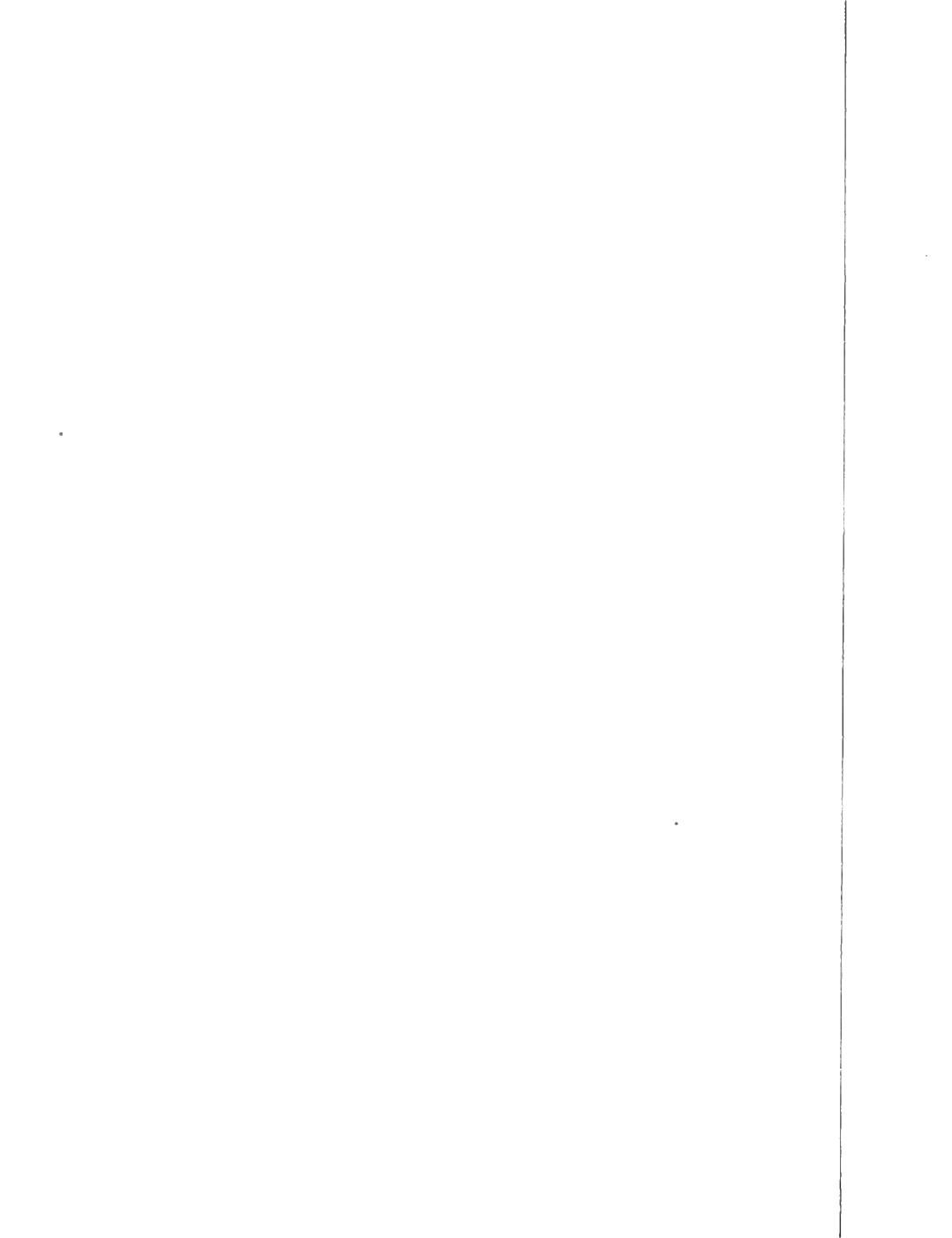
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AECDOTA OXONIENSIA, ARYAN SERIES, VOL. I., PART III.

BUDDHIST TEXTS FROM JAPAN,

EDITED BY F. MAX MÜLLER.



६ न यमाद्दु अस्ति वतोकिगद्वरविष
 त्रिम्पुऽददत्ती पर्वतं सुनु गद्वु ने
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 या न रुपेव वद नामे हु न मं शु न
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 न अस्तु विकरणिकि न व इति न व इति
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यस्मुख्यावज्ञन वसुद्वागुयावद्य
कुन्नेष्विद्वं वाऽस्मद्विषयकुण्ठे इम
प्राप्तिर्मासुत्तुन द्वरामपु चरिमकि

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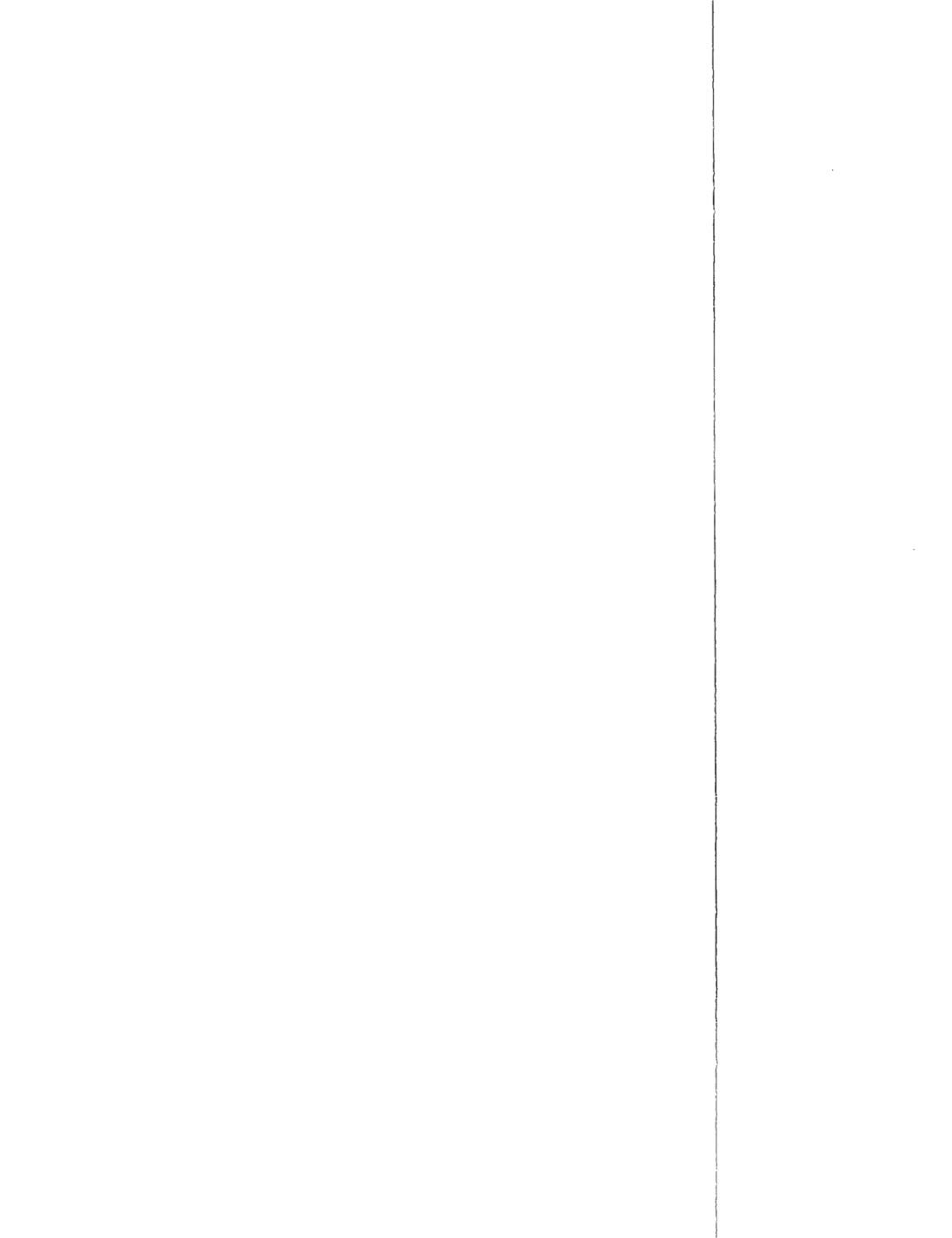
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BUDDHIST TEXTS FROM JAPAN,

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ESSOR MAX MILLER IN 1880.

卷之三



SENT TO PROFESSOR MAX MÜLLER IN 1883.

二

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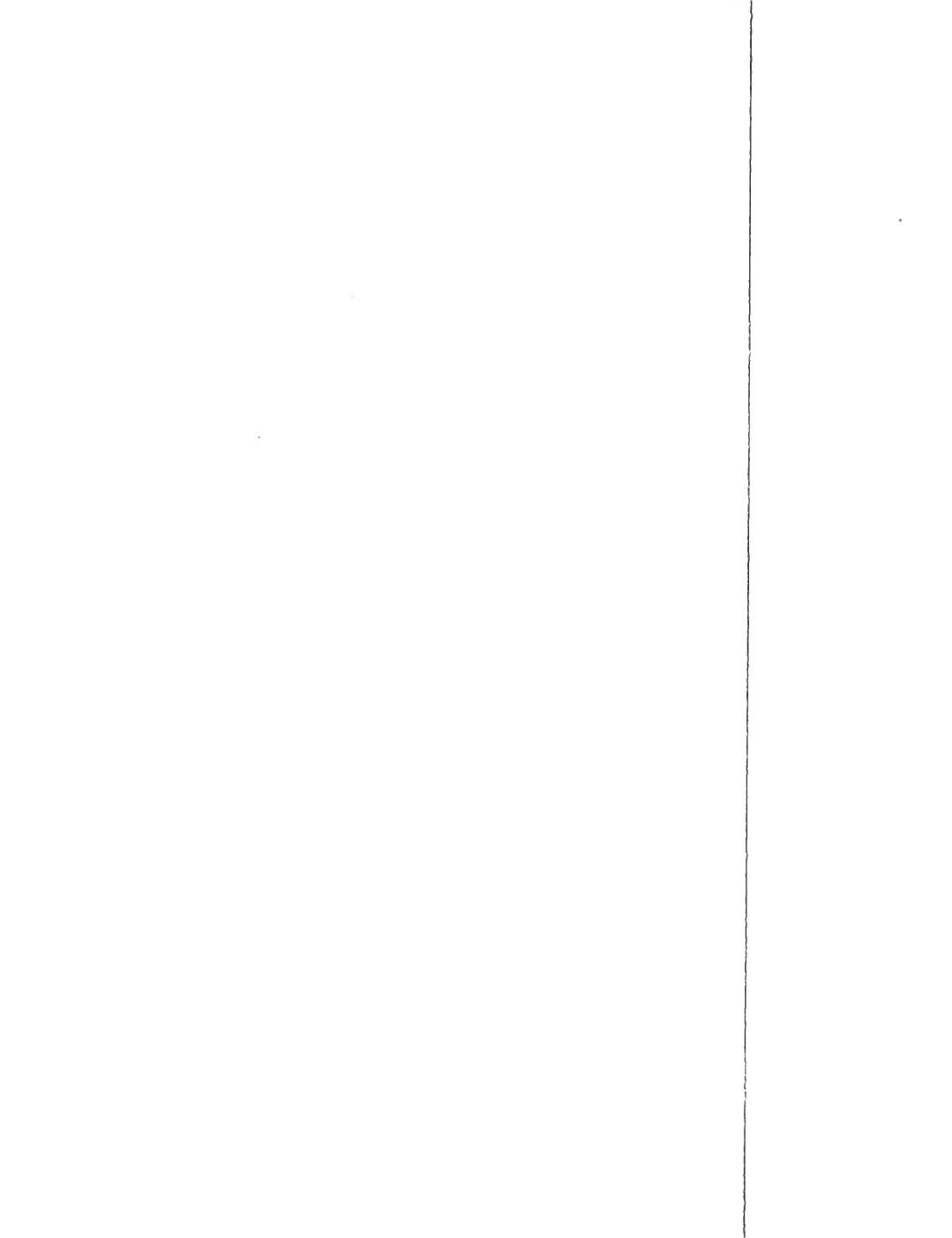
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SENT TO PROFESSOR MAX MÜLLER IN 1883.

III.

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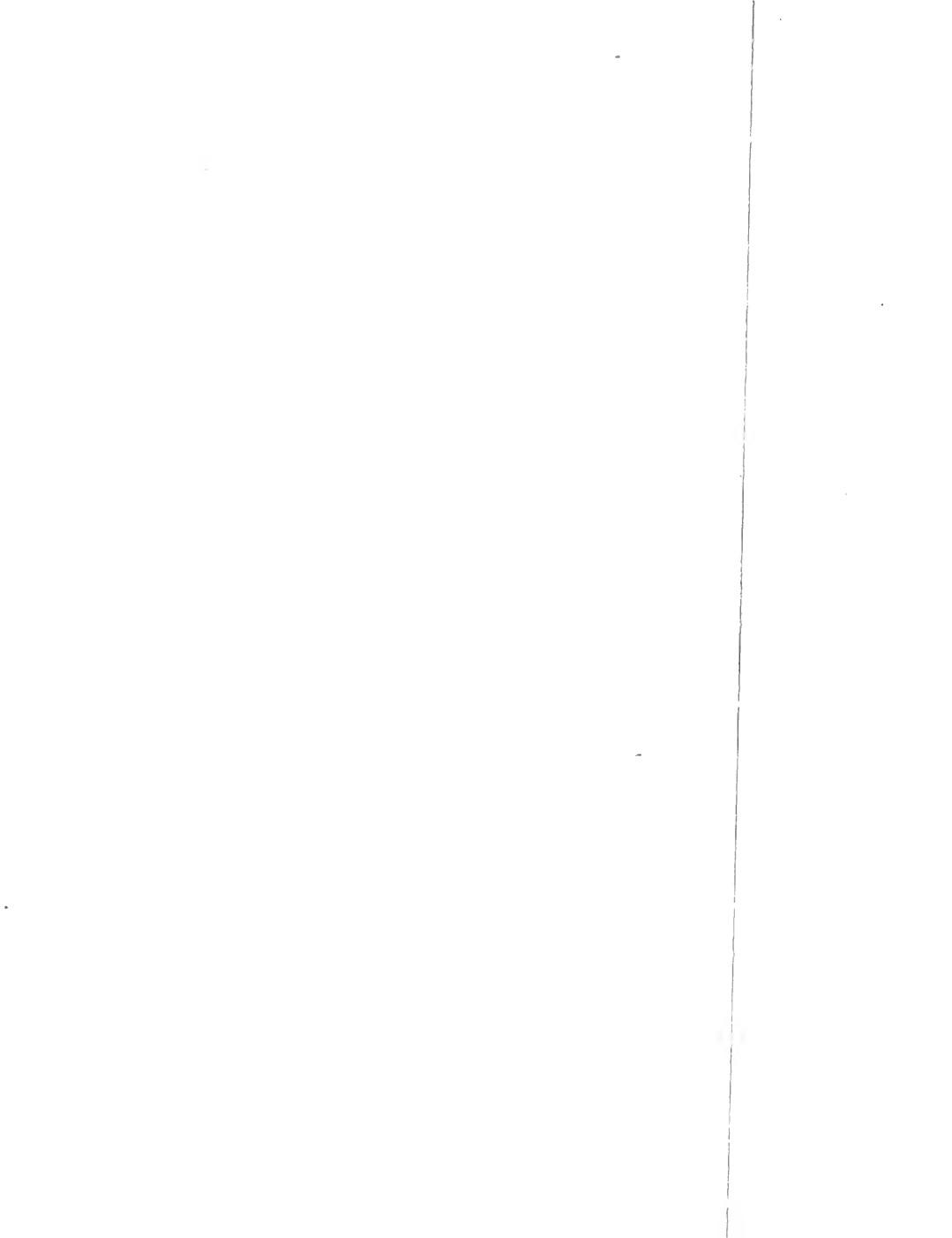
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IMPRESSION OF A STONE TABLET IN THE ASAOKUSA TEMPLE AT YEDO;
SENT TO PROFESSOR MAX MÜLLER BY MR. A. WYLIE, IN 1882.





II. Nepalese Palmleaf. अः सुः गः त्वः क्षः नः त्वः लः नः ० ६ ४ १० ५५

III. Sāradā Birchbark ଶାର୍ଦ୍ଦା ବିର୍ଚବାର୍କ
Deccan College 1873/1912

W. a. Gupta Kuhlon GS/41 8 : 1

IV b. Gupta Indokhera plate
G.S. 146

V. Jhâlrâpâthi inscr. ଶତ ଶ୍ରୀ ୧୦ ଶତ
Sainval 746.

*VII. Nepali inscription no. 15. अ अ ते
Sriharshasauval 153.*

VII. Sāmangāthi plastr Śākastanīya, 632

VIII. *Unela and Bagamru grants*
Sakasamru 400 and 415

No. VII.

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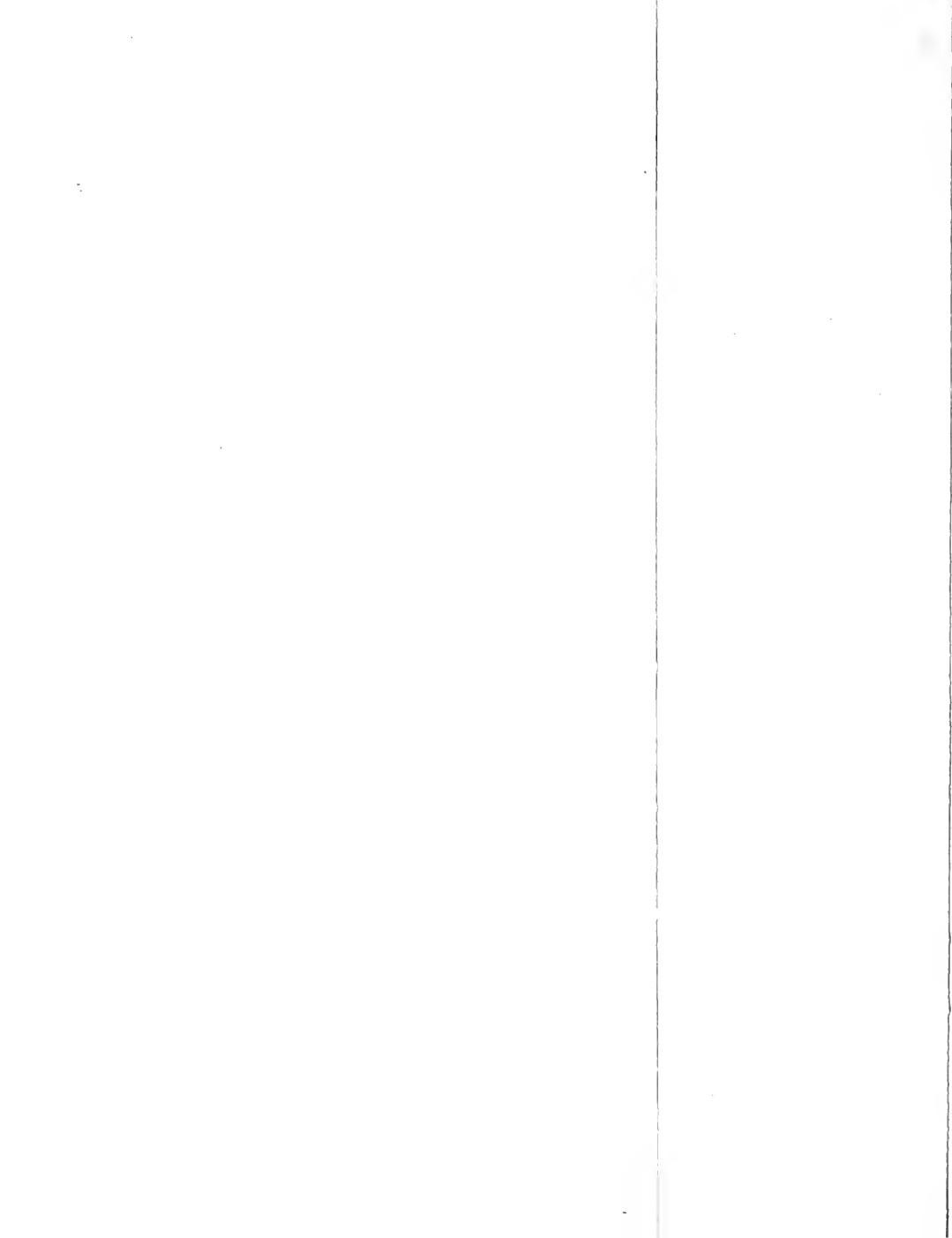
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